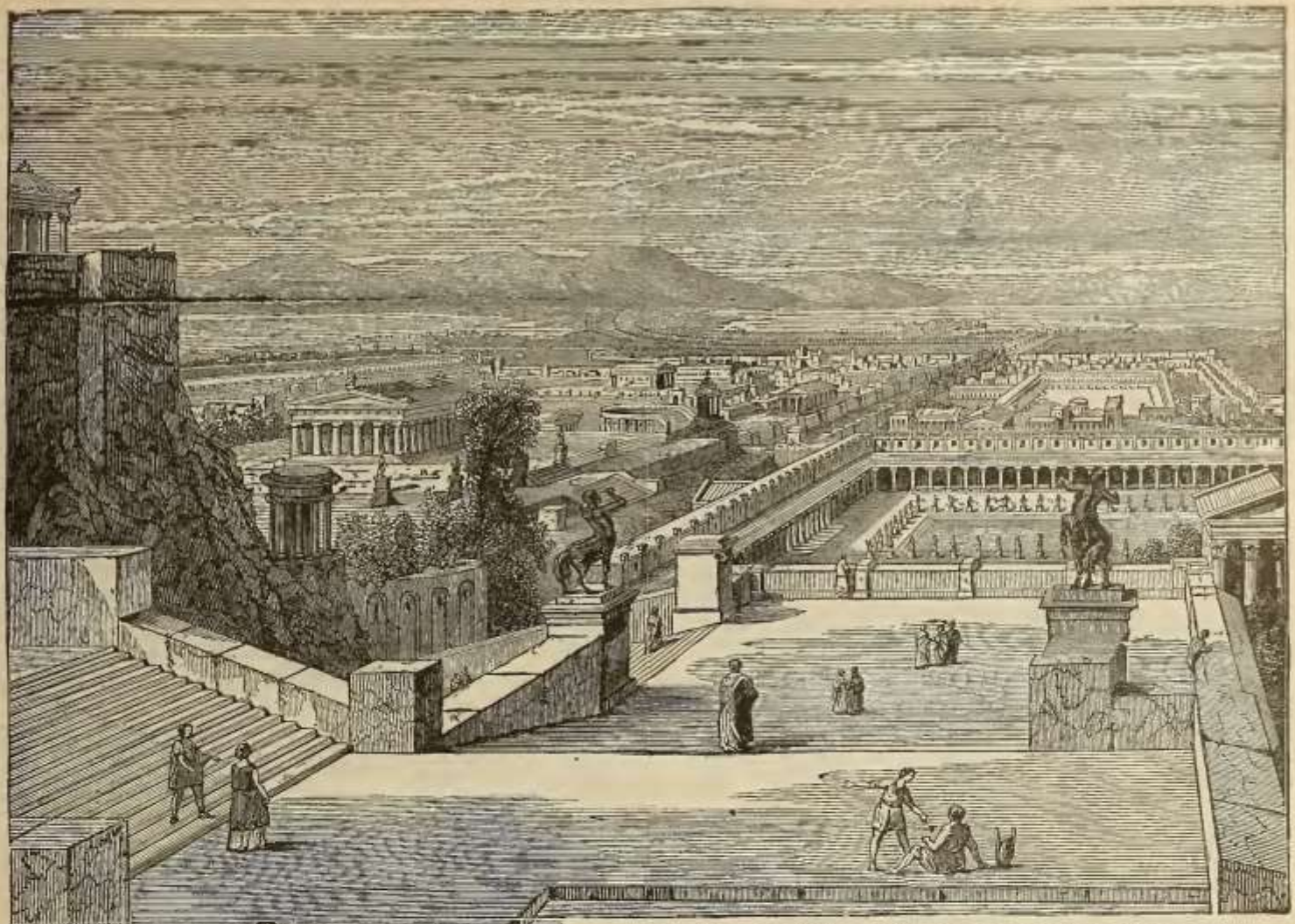

FIRST EPISTLE TO THE CORINTHIANS.

CHRISTIANITY was planted at Corinth by St. Paul himself. He resided there for a year and six months, between the years 51 and 53. The church consisted partly of Jews and partly of Gentiles, but chiefly of the latter. Hence the apostle had to combat sometimes Jewish superstition and sometimes heathen licentiousness. On St. Paul's departure from Corinth, he was succeeded by Apollos, "an eloquent man, and mighty in the Scriptures," who preached the gospel with great success.

We learn that St. Paul maintained a constant intercourse with the churches which he had planted, and was thoroughly acquainted with all their circumstances. They applied to him for advice in difficult cases which their own understanding could not solve, and he was ready on all occasions to correct their mistakes and give them counsel.

SECOND EPISTLE TO THE CORINTHIANS.

THE preceding Epistle, we are aware, was written from Ephesus, about A. D. 57, previous to St. Paul's departure from that city. On quitting Ephesus he went to Troas, which place was situated on the shore of the Ægean Sea, in expectation of meeting Titus, and receiving an account of the success with which he hoped his former Epistle had been attended, and of the state of the Corinthian church. Not meeting Titus at Troas, Paul proceeded to Macedonia, where he obtained the desired interview, and received satisfactory information concerning the promising state of affairs at Corinth. From this country, and probably from Philippi, the apostle wrote his second letter (ch. viii. 1–14, ix. 1–5), which he sent by Titus and his associates, who were commissioned to hasten and finish the contribution among the Christians at Corinth for the use of their poor brethren in Judea.

Studies in Corinthians.

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"The New Testament is not the discussion of a new plan of salvation, but it is rather the discussion of a new way of God's dealing with His special people in the world, this special people being the church." ~ Dr. Fred G. Stevenson[*]

{A PREFACE.}

The Corinthians well knew Paul and Sosthenes' experiences with LOCAL authorities, what it was to be "brought … to the judgment seat" and see things turned around by a higher authority causing the accuser to be "beat … before" that same "judgment seat" and later becoming one of Pauls most trusted companions (*cf.* Acts 18:12-13, 16-17; 1Co 1:1).

In Second Corinthians the apostle Paul reviews and reaffirms the church's accountability as servants of Christ, "espoused … to one husband" and expected to be "*a* chaste virgin" when "presented … to Christ" in His kingdom (2Co 11:1-2; Eph 5:27).

The Comforter is calling: "**Come to the Fort, let us be '<u>brave together</u>'!**"[27] This is not Fort Apache; it is the church; a duly organized body of believers who have sworn fealty in lawful baptism to the returning King, taking refuge from sin, judgment to come and maintaining the gospel of the kingdom: "Repent: for the kingdom of heaven is at hand"(Mat 4:17) — Our Calling and our Call. — "He came unto his own, and his own received him not. But as many as received him, to them gave he power {Or, *the right*, or, *privilege*. [28]} to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."— "For the kingdom of God *is* not in word, but in power." — "And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully." — "This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." — "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"Followers of Me"

{1 Corinthians 4:16; 11:1; John 10:4-5; Philippians 3:17; 4:9; 1Thessalonians 1:6; 2Thessalonians 3:9; Hebrews 13:7; 1Peter 5:3}

This was the message God gave in the examples of the Acts of the churches: "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son..." The Lord, Paul and all of the apostles put substance to Old Testament shadow and have shown true these old sayings: "First things first" and "Charity begins at home"...

"Which things are an allegory: for **these** are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth."

"But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed."

"Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all," ...

"And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."

The Jewish root is to be our "First Love" and preaching the "Gospel of the Kingdom" our "first works" "hasting unto the" next and final stage: the millennial reign of their Messiah and our Lord Christ!

This was the message in Acts 18 & 19 explained to "a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, ... knowing only the baptism of John. ... whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: ... And ... that, while Apollos was at Corinth, Paul ... came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed?

And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this,* they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."

~ ~ ~

The Church Covenant in the Corinthian Letters.[†]

Having been led, as we believe, by the Spirit of God, (1Co 2:14; 2Co 7:10) to receive the Lord Jesus Christ as our Savior (2Co 9:12-15), and on the profession of our faith, (1Co 5:9-10; 12:3) having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, (1Co 1:15-17; 10:2; 15:29; 2Co 13:14) we do now in the presence of God, angels, (1Co 4:9; 6:3; 11:10; 13:1-2 and this assembly, (1Co 2:4-7; 5:12-13) most solemnly (1Co 12:20-21) and joyfully enter into covenant with one another, (1Co 1:10; 15:58) as one body in Christ (1Co 12:12-14,27).

We engage therefore, by the aid of the Holy Spirit, (1Co 2:13-14) to walk together in Christian love; (1Co 13:1-13) to strive for the advancement of this church, in knowledge, holiness, (2Co 7:1) and comfort; (2Co 1:3-7) to promote its prosperity and spirituality; (1Co 3:1; 15:58) to sustain its worship, ordinances, (1Co 11:18-27) discipline, (1Co 5:1-13; 2Co 2:6-8) and doctrines; to give it a sacred preeminence over all institutions of human origin; (2Co 6:14-18) to contribute (2Co 8:1-15; 9:6-7,12) cheerfully and regularly (1Co16:1-2) to the support of the ministry, (1Co 9:7-14) the expenses of the church, and the relief of the poor, and the spread of the gospel (1Co1:21; 15:1-4) through all nations (2Co 8:5-12).

We also engage to maintain family and secret devotions; (1Co 14:34-35) to religiously educate our children; (1Co 7:2-17) to seek the salvation of our kindred and acquaintances; (1Co 3:6) to walk circumspectly in the world; (2Co 10:3) to be just in our dealings, (1Co 6:5-8) faithful in our engagements, (1Co 4:2) and exemplary in our deportment; (1Co 10:6; 2Co 6:17) to avoid all tattling, backbiting, (2Co 12:20) and excessive anger; (1Co 9:27) to abstain from the sale and use of intoxicating drinks as a beverage, (1Co 6:10; 8:1-13) and to be zealous in our efforts (1Co 6:19-20; 2Co 9:2) to advance the kingdom of our Savior (1Co 4:1-21; 6:9-11; 15:20-50).

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling (2Co 2:1-6) and courtesy in speech; to be slow to take offense, (1Co 13:4) but always ready for reconciliation, (2Co 5:18-19) and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place, (2Co 3:1) we will as soon as possible unite with some other church of like faith and order, where we can carry out the spirit of this covenant and the principles of God's Word.

The word "Corinthians" means "THE ORNAMENTS."[29]

Corinthians is a sort of practical commentary on Romans. Romans is telling a man how he got saved and explaining the doctrine of salvation to him. Corinthians is the outworking of that salvation in the practical Christian life.

The Corinthian church is the carnal church, and it is the church mentioned in Acts 18. It is the church with which Paul has more trouble than any other church to which he writes, and he has more corrective measures written to that church than any other epistle.

So the Corinthian church, as a church, is a new church that is filled with spiritual babies. That is where the Pentecostals always are. They are always in 1 Corinthians 14 where the babies are. It is strange how hung up some folks can get on 1 Corinthians 14 and not realize Corinth was the worst church in the New Testament. One of the guys in the congregation was having relations with his father's wife, and nobody was even concerned about it. They were arguing about their gifts.

The book of 2 Corinthians was written not long after the Corinthians had received and responded to Paul's first epistle. So the book was written anywhere from a few months to a year after Paul completed 1 Corinthians. The date for the writing is somewhere between A.D. 58 and A.D. 60. The theme of the book is the Christian ministry. Dr. William T. Brunner at Bob Jones University (1950) said, "This is the minister's book; it is THE book for the Christian ministry." ... It deals with the personal aspects of the Christian ministry worldwide as it related to the "brethren," the churches, the enemies of the gospel (2 Cor. 11), and the treatment of a true witness for Jesus Christ and his Christian responses to that treatment (2 Cor. 2:14; 12:9-10; 4:17).

Second Corinthians is Paul describing his own ministry, and it is a testimony as to what God called him to do and what God did through him. What you will find out really quick is that Paul's picture of the ministry is nothing like the modern picture of the ministry as presented in periodicals like Sword of the Lord. Paul's description of the ministry reads like an omnibus of negativity: "anguish, perplexity, devour, smite, bondage, weak, forsaken, faint, persecuted, sorry, grieved, down, perish, burden, cast down, groaning, poor, chastened, hunger, beaten, perils, pain, infirmity, stoned, reproaches, offended, weariness, mourning, trembling, fear, poverty, affliction, despair, necessities, imprisonments, distressed, destruction, tumults, killed, tribulation, dying, suffering,

terrified." Those are the words Paul chose to describe the Christian ministry here in 2 Corinthians.

Second Corinthians has 13 chapters, 256 verses, and 6,092 words.

If you want to find out what to expect in a life of ministry to and for Christ, this is the book to study.

Two Historic Errors: an INTRODUCTION.[1]

excerpted from The ROD: Will GOD Spare It? An Exhaustive Study of Temporary Punishment for Unfaithful Christians at the Judgment Seat and During the Millennial Kingdom by J. D. Faust, being Chapter 2.

> "The two schools of thought [Calvinism and Arminianism], both composed of deeply spiritual saints, has run riot for many years. Each school is antagonistic to the other; each claims to found its contentions on Scripture ... Frankly, we feel that both schools have failed to catch the Holy Spirit's message…"- If They Shall Fall Away (Cleveland: Union Gospel Press, 1940's; reprint, Miami Springs: Conley & Schoettle, 1984), Introduction-- R. E. Neighbour (1872-1945)
>
> "It has surely been a lamentably successful wile of the enemy of truth to persuade Christians to hurl these classes of passages at one another from opposing camps, instead of them being seen as complementary and in full harmony with the facts concerning both God and man."--*The Dawn (August 1944), 677- G.H. Lang (1874-1958)
>
> "The fact is that only when opposing Scriptures have been joined and balanced do we find the truth…"-The Dawn (August 1944), 677.- D.M. Panton (1870-1955)

Many wrongly interpret the many warnings to Christians in the Bible to teach that God's true children can ultimately lose salvation in eternity. This view has traditionally been referred to as ***Arminianism***. To counter this claim, many attempt to argue that the warnings are not ***really*** addressed to ***true*** Christians. This is the doctrine usually taught by the ***Hyper-Calvinist*** or ***Reformed*** advocates.

Unfortunately, both views miss the mark. The first view raises the entire foundation and makes [**eternal**] salvation dependent on works. It obscures the salvation message for the lost and steals precious salvation assurance from multitudes of those already born again. The second view is forced to likewise turn [this] salvation into a mere ***hope***. Under this system, salvation assurance is obtained ultimately only through endlessly attempting to somehow prove through works that one is saved. According to this view, if a person is ***continuing in sin***, he is not a real Christian. Ironically, since there is no objective standard for what ***continuing in sin*** absolutely means (i.e. exactly how long), this often results in a certain degree of lawlessness, leaving professed Christians without accountability and without anything to really fear (Jude 1:4)! The truly humble will doubt they have enough fruit to qualify; the prideful will be inclined to rest self-assured (Luke 18:12; Romans 10:3).

Standing between these two extremes is found the sublime truth that is able to unify ***all*** the Scriptures addressed to Christians. When rightly interpreted in the light of this truth, the warning passages to the saints are seen to be ***parental*** in nature. God is simply warning His ***children*** about the bitter rod of discipline that they are in danger of receiving if they do not behave and do as He commands. The fact that these warnings might appear to be extreme is no argument against their application to real Christians. There is a considerable margin between actually losing salvation and not being punished at all. Therefore, there is plenty of room to apply the warnings at face value without teaching a loss of eternal salvation.

There have been many Calvinists and Arminians who have momentarily caught glimpses of the truth in the middle of the two extremes. Ironically, James Arminius himself (of whom conditional security is named) almost stumbled onto the truth. He wrote:

> "I here openly and ingenuously affirm, I never taught that a true believer can, either totally or finally fall away from the faith, and perish; **yet I will not conceal, that there are passages of scripture which seem to me to wear this aspect; and those answers to them which I have been permitted to see, are not of such a kind as to approve themselves on all points to my understanding.** On the other hand, certain passages are produced for the contrary doctrine which are worthy of much consideration." - The Works of James Arminius, Vol. 1,664-667[book on-line]; available from Christian Classics Ethereal Library, Calvin College, http://www.ccel.org; Internet.

The answer lies between the two errors. The warnings are literal and real; yet, they do not threaten a loss of eternal salvation. These warnings will be examined in detail in later chapters.

The Reality of the Carnal Christian.{a "Corinthian"[‡]}

This truth of Christian accountability is the golden mean between prodigal lawlessness on one side, and a Romish ***hope*** of salvation through ***fruitbearing*** on the other. It can only rest upon the holy foundation of salvation by grace through faith alone in Jesus Christ:

> **1 Corinthians 3:12, 15** Now if any man **build upon this foundation** gold, silver, precious stones, wood, hay, stubble;...If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved;** yet so as by fire.

It can be seen from **1 Corinthians 3:15** that if a Christian accomplishes nothing at all worthy of reward in his life (the highest degree of unfruitfulness that can possibly be imagined) ***he is still ultimately saved***. He will "suffer loss" for his irresponsible stewardship; but God will not take His lovingkindness from His child (Psalms 89:30-33). Salvation in eternity cannot be lost (John 6:39-40).

It can also be seen from **1 Corinthians 3:15** that it is an error to teach that there is no such thing as a ***carnal*** Christian. The sad reality of carnal believers is also taught in 2 Timothy:

2 Timothy 2:20-21 But in a great house there are not only vessels of gold and of silver, but also of **wood and of earth;** and some to honour, and **some to dishonour.** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

In general, there are two types of Christians. There are many other Scriptures that demonstrate that true saints may walk in such a way as to be absolutely unworthy of reward in all that they do (Titus 3:14; 1 Peter 4:15; 1 John 2:28, etc.).

If Hyper-Calvinists will not blame God for their own sins, then they must confess that ***they freely choose*** to rebel against Him at times. If they can choose to rebel against Him, then they can choose to rebel against Him ***enough*** to merit the punishments of which the Bible warns!

Christians are to watch to make sure they do not fail of the gracious, sanctifying power of God in their lives. They are to strive to walk in all its fullness:

Hebrews 12:15-16 "**Looking diligently lest any man FAIL of the grace of God;** lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

The Bible teaches that believers can receive the sanctifying grace of God (in regard to the Christian walk) "in vain" (Psalms 78:41, **1 Corinthians 15:10; 2 Corinthians 6:1**; 2 Timothy 2:1). If a Christian can resist sanctifying grace once, he can resist it twice. A Christian may stay in a state of rebellion and refuse to repent to his own hurt. To do so would not be wise or comfortable; and it certainly should not be the norm! Yet, it is possible:

2 Corinthians 12:20-21 "... lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: ... have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."

Who is Paul addressing (the "you") in these verses? The answer is given at the start of the same Epistle:

2 Corinthians 1:1-2 "... Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: ... you ... God our Father,"

Paul is addressing true saints, the children of God; he considers it possible for real Christians to fall into great sins and not repent. The same sad reality may be gleaned elsewhere in 1 Corinthians:

1 Corinthians 1:1-3 "... our brother,... Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, ... Jesus Christ our Lord, ... from God our Father,"

Again, these Corinthians are said to be children of God "our Father." They are "sanctified." This must refer to positional sanctification (i.e. the forgiveness of sins that makes one a Christian) since we learn later in the same Epistle that the Corinthians are not walking sanctified. Instead, they are walking just like the lost:

1 Corinthians 3:1-3 "And I, brethren, ... but as unto carnal, ... are yet carnal: ... walk as men?" 1 Corinthians 6:7-8 "...there is utterly a fault among you, ... Nay, ye do wrong, and defraud, and that your brethren."

Many point to the fact that Paul teaches that the Christian is a "new creature." They interpret this to mean that no Christian can walk the way he or she did before salvation:

2 Corinthians 5:17 "...he is a new creature: old things are passed away; behold, all things are become new."

This verse refers to position and provision; it is not absolute in regard to practice. It would be nice if all saints were like the holy Thessalonians (1 Thessalonians 1:7-10). This should be the normal state of the Christian. However, unfortunately, this is not always the case (Revelation 3:1-3, etc.). Positionally, every Christian is washed and perfectly sanctified in Christ. Provisionally, every Christian [if indwelt with the Holy Spirit (Acts 5:32)] has the power of a new man available. Jesus has purchased all the good works needed for the saint to "put on" as a child of God. Jesus has not only paid for the adoption, He has paid for the fine clothes to wear in the household of God. Christians have the indwelling Spirit convicting them of sin. There is therefore no excuse for any Christian to live a defeated life! This is the reason the warnings addressed to such Christians are so severe.

The Importance of Assurance in Practical Sanctification.

If a person does not have ***absolute*** assurance that he is saved, he cannot have ***absolute*** assurance that the Holy Spirit is positionally dwelling within him. If he does not know for sure that he possesses the Holy Spirit, he cannot know for sure that he possesses the power to truly please God and fight sin as a Christian:

Romans 6:11-12 Likewise **reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord**. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Lost people are not "dead indeed unto sin." Positionally they are "dead ***in*** sin" (Ephesians 2:1). Therefore, absolute assurance of salvation is a prerequisite to Christian maturity. A person cannot absolutely "reckon" himself to be "dead unto sin" (i.e. possessing the power to overcome it) if he is using his abstinence from sin as a proof he is "dead unto sin" in the first place! Notice how Paul argues contrary to the illogical doublespeak of both the Hyper-Calvinist and Arminian systems:

1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Corinthians 6:15, 18-19 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid....Flee fornication, Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Paul does not argue backwards like many theologians. He does not tell the Corinthian saints to look at their works to see if they are temples of the Holy Ghost. He instead argues that ***since they are*** temples of the Holy Ghost, they had ***better not*** fornicate or defile their holy temples! Unbelievers are not temples of the Holy Ghost (2 Corinthians 6:14-16). Contrary to the teaching of the apostle Paul, both the Hyper-Calvinist and Arminian doctrines leave believers with no ***absolute*** assurance the Holy Spirit indwells them positionally. How can they? Without an absolute knowledge of where the line is for losing salvation or the point of disobedience that constitutes ***continuing*** in sin, there is no way to know for sure whether or not one is still or in reality a child of God.

Even if one presumptuously professed to know such standards, the Bible warns against arriving at ***absolute*** assurance based on ***fruitbearing*** (see Psalms 139:23-24):

1 Corinthians 4:4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

1 Corinthians 10:11-12 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

Paul in 1 Corinthians 10 is telling Christians not to be too confident that they are ***practically standing*** in God's approval. This has to do with sanctification in the Christian walk, not salvation in eternity. Christians are to continually examine themselves to gain ***confidence*** that they are walking a life of manifested faith (1 John 3:21; 2 Corinthians 13:5). This faith has to do with the judgment seat of Christ and the great doctrine of reward. Every Christian is therefore warned against ***absolute assurance*** in regard to ***reward***. However, it is assumed that every Christian possesses absolute assurance in regard to eternal salvation, since [that] salvation in eternity is not given through works but by grace through faith alone.[1]

Carroll's Analysis Outlines of 1st & 2nd Corinthians.

Here follows a complete analysis of the letter {*i.e.,* 1st Corinthians}:

I. The Historical Introduction, which gives the place, its history, the establishment of the church, succeeding events, the occasion of the letter, when, where, and by whom written.

II. Salutation and Thanksgiving (1Cor. 1:1-9).

III. The third, and perhaps the most important division of the analysis, is the Ecclesiastical Disorders; there are seven of these, as follows:

1. Factions (1Cor. 1:10–4:7), and this is a matter of very great importance, especially to preachers.

2. Revolt against the apostolic authority (1Cor. 4:8-21; 9:1-27).

3. Consequent relaxation of morals and discipline (1Cor. 5).
4. Going to law against brethren (1Cor. 6:1-10).
5. Perversion of the Lord's Supper (1Cor. 10:1-22; 11:18-34).
6. Abuse and misuse of spiritual gifts (1Cor. 12-14).
7. The perversion of woman's position, conduct, and dress (1Cor. 11:1-7; 14:34-37).

IV. The fourth general division is Social Questions, including the following items:
1. Meat offered to idols.
2. Marriage and divorce.
3. Circumcision and slavery.

V. The fifth general division is False Doctrine concerning the resurrection (1Cor. 15).

The subdivisions of the false doctrine are:
1. Resurrection is a spiritual affair, and is past already.
2. Philosophical objections to bodily resurrection and the reply to these objections. In the reply he shows, (1) that the resurrection is a fundamental doctrine: (2) the fact of Christ's resurrection establishes our resurrection. Our resurrection depends on him.

VI. The sixth division of the analysis: General Directions and explanation about collections, Timothy and Apollos, Stephanas and Achaicus (1Cor. 16:1-12, 15-18).

VII. The seventh division of the analysis: Exhortation (1Cor. 16:13-14).

VIII. Closing salutations (1Cor. 16:19-21).

IX. The Anathema (1Cor. 16:22).

X. Benediction (1Cor. 16:23-24).

IN GENERAL TERMS THIS LETTER {*i.e.*,2nd Corinthians} IS DIVIDED INTO THREE PARTS.

~I~ 2Cor. 1-7, roughly speaking, are devoted to a discussion of Paul's ministry and its methods.
i) The Two Covenants, 2 Cor. 1:21–3:18.
ii) The Gospel Ministry and the Glory that is to Come, 2 Cor. 4:1–5:15.
iii) The Ministry of Reconciliation, 2 Cor. 6:17–7:16.

~II~ 2Cor. 8-9 are devoted to the great collection which he is still urging to be completed.
i) The Great Collection for the Poor Saints at Jerusalem, 2 Cor. 8:1–9:15.

~III~ 2Cor. 10-13 are devoted to meeting the criticisms of the incorrigible minority. There is a vast number of subdivisions. In these last chapters he is fighting a battle, not for his own life, but for the very life of the gospel itself. Those last chapters are very stern. They disclose a mortal combat.
i) Exposition—Paul's Reply to His Enemies, 2 Cor. 10:1–12:21.

{ Epilogue }

i) Examine Yourselves 2Cor. 13:1-10

~A~ He threatens severity, and the power of his apostleship, against obstinate sinners. 2Cor. 13:1-4

~B~ And, advising them to a trial of their faith, 2Cor. 13:5-6

~C~ and to a reformation of their sins before his coming, 2Cor. 13:7-10

i) Benediction and Farewell 2Cor. 13:11-14

He Concludeth his Epistle with a General Exhortation and a Prayer.

I:1 ~ PAUL PLEADS FOR UNITY

by Dr. Fred G. Stevenson

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that ye* be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

I Corinthians 1:1-17

INTRODUCTION

First Corinthians has a great appeal in that it is clearly revealed that this church is made up of ordinary human beings like ourselves, with all the human weaknesses which we recognize within ourselves and our brethren and sisters in the churches today. For this reason alone we are able to approach the study of this book with more sympathy and interest than we are able to muster for some other books of the Bible.

As is true with reference to all of the inspired writings, this book fills a very definite place in revelation. From the practical standpoint especially, this study can be made one of the most fruitful possible, for it deals primarily with practical problems which arise in the ordinary course of the working of a church. Let it not be overlooked, however, that some deep doctrines are embedded in the body of this letter to the Corinthian Church.

Probably more difficult practical problems are discussed and solved in this book than in any other in the Bible. It should be remembered that Corinth was in the land of Greece, far removed from where the influence of the people of God had been previously felt. They were an alien people so far as their religious background was concerned. Their ancestors had been idolaters and worshippers of many gods for many generations. Therefore we may logically expect problems of a different nature to arise among them from those in a church of Jewish background. The recognition of this fact should help us to better understand and rightly evaluate the subjects discussed with the Corinthian brethren.

It is revealed that there were all kinds of ills, divisions, heresies, and sins in the Corinthian church which needed to be set right. This fact should stir a kindred spirit in us, who know we have all the weaknesses of the flesh and the mind which the Corinthians had. We are made to marvel how a church made up of such weak and unstable material could endure even for a short time. But we may be reminded of two great Bible lessons from the situation.

First, the angel said to Zerubbabel concerning Judah, ". . .***Not by might, nor by power, but by my spirit, saith the LORD of hosts,***" when the people were inclined to despise the small restoration of worship in Jerusalem after the Babylonian captivity, Zech. 4.6. Thus it was not the knowledge and virtue of the Corinthian brethren on which the church stood, but on the Word, the power and integrity of God. We would not be so badly discouraged over some of our churches if we would admit this great fundamental fact of church continuity.

Second, the situation at Corinth is very hard indeed on the fleshly doctrine of sinless perfection. The brethren at Corinth were very far removed from having destroyed all the lusts of the flesh from among them, yet they were recognized and claimed as a body of Christ. This situation is likewise very hard on some modern doctrines we hear among Baptists these days to the effect that our acceptance by Christ depends on our overcoming the lusts of the flesh with a mighty hand—our

own fleshly hand of course. No, church continuity does not depend on a fleshly battle against the flesh in which fleshly people may glory. But, it depends on our adherence to New Testament doctrines and practices in church capacity. Performing a scriptural baptism is of infinitely more weight than the sisters covenanting together to throw away their snuff boxes so that they would have something whereof to boast. Surely we can all be encouraged with the information that there were people in the church at Corinth just as "sorry" as we are.

CHRISTIAN GREETINGS,

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1Cor. 1:1-3.

A comparison of Acts 20:31 with I Cor. 16:5-8 indicates that this epistle was written from Ephesus near the end of a three years period which Paul spent there. It is said to have been written about the year 59 A.D.

Paul claims as his authority for writing this epistle to the church at Corinth the fact that he was called to be an apostle of Jesus Christ through the will of God. This authority makes all the difference in the world. With the authority of God resting upon him, he might expect to receive the inspiration to rightly instruct the church. If we walk according to the New Testament pattern we can give unfailing counsel to all, and we also have the full approval of God resting upon us.

The letter is addressed to the church at Corinth. Then there are included the sanctified, the called, and those who call upon the name of the Lord.

> Christians are known as **those who call on the name of the Lord** (I Corinthians 1:2; Acts 9:14, 21).* Paul speaks from personal experience. But how did this violent opponent become ready to call upon the name of Jesus? He had thought to do many things contrary to the name of Jesus (Acts 26:9) This furious persecutor of the Church could never have changed except the believers had loved him and pleaded for his forgiveness.
>
> *["It is as binding on the Church now to preach the Gospel to the Jew for the conversion of **"the remnant according to the election of grace,"** (Rom 11:5) as it is binding on the Church now to preach the Gospel to the Gentiles **"to take out of them a people for His name."**-(Act 15:14) An election of individuals now—Jews and Gentiles—to form a new body—the Bride of Christ; then the blessing of the nations in millennial times, after the return of the Lord."-- from "***ISRAEL MY GLORY***, *Israel's Mission, and Missions to Israel*"
>
> by John Wilkinson The Founder and Director of the Mildmay Mission to the Jews.][2]

This does not include all the saved, as some would have us believe, but it means those who are set apart, called, and who act in church capacity. In other words, this is a local church epistle and it does not embrace that great imaginary universal invisible church.

Paul invokes the grace of God upon these saints because this is the only way any group of saints can stand and do business for the Lord. None of us can stand in our own strength, wisdom and righteousness.

Position in Christ,

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Cor. 1:4-9.

Paul thanked God for the grace of God which was bestowed upon this group of saints. Without this grace they would not have known the way of salvation and they would not have had the opportunity of participating in the great blessings of the church. Abraham never had the privilege of claiming the blessings of a church saint. Do we have any more merit than he in that we can work and worship in the church? Not by any means. Then it is by the grace of God that the blessing has come to us.

The Corinthians were enriched in Christ in all utterance and knowledge. That is, they had learned to speak the words of Christ and they were permitted to enter into that knowledge that comes from inspiration and which is made real by Christian experience, guided by the hand of God.

The testimony of Christ was confirmed in them both in their witnessing to the world and in the confidence which they had in themselves of their salvation and hope in Christ.

As the picture is presented in 1Cor. 1:7, the Corinthian brethren were doing two things. They were exercising their Christian gifts and they were waiting for the coming of Christ. This very thoroughly sums up the business of Christians in the world.

Paul desires the brethren to be blameless in the day of the Lord. Now we all know that no one can be blameless in the sense of having lived a sinlessly perfect life.

But we can be blameless in the matter of religious doctrines and practices. This simply means following the New Testament to the very best of our ability and understanding, and always being ready to recognize and confess error in our beliefs and practices. The continuity and purity of the church do not rest on our integrity, but it rests on the faithfulness of God, who has promised that He will keep it on the world until the day of the Lord. On the other hand, our relationship to this church depends largely on our own attitude and initiative.

The Desire of Paul,

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1Cor. 1:10.

The great desire of Paul was that the brethren should all speak the same thing. Our experience with the conversation of people teaches us there is only one way a group of various sorts of people could speak the same thing, and that is that they should all speak what the Bible says. This is the only right road to Christian unity today.

Likewise, they could avoid divisions only be deferring personal likes and dislikes to the pure Word of God.

They could be perfectly joined together in the matters of contending for the faith and winning the lost to Christ. They were not all required to part their hair alike or to like the same kind of food. Such matters as these should not be allowed to break church fellowship.

The Cause of Divisions,

For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1Cor. 1:11-17.

The letter states that there were contentions among the brethren. Factions had developed over likes and dislikes for preachers. Paul said in effect that they ought to be contending for Christ instead of for or against preachers.

Paul denies baptizing any but a very few of these contenders. He says he was sent to preach the gospel and not to baptize. He does not discredit baptism but he reveals two important truths. One is that baptism is to seal a man as a disciple of Christ and not as a proselyte to some man. The other is that baptism is not a part of the gospel of Christ. He was sent to preach the gospel and not to baptize. Therefore baptism is not a part of the gospel of salvation as some claim.

The aim of Paul was not to allow baptism, fair words, or any other thing to turn the minds of people from the cross and its saving power. He knew there is salvation in no other power expedient in Heaven or on Earth. Anything that detracts from the cross and its meaning is dangerous to follow.

THE SOURCE OF TRUE WISDOM

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

I Corinthians 1:18-31

INTRODUCTION

The subject which was discussed in the last lesson is the source for the discussion in this one. In that lesson the brethren at Corinth were wrangling over their preferences of preachers. There were factions following Paul, Apollos, Cephas, etc. The present discussion is to show these warring factions that no man is of very much consequence either in salvation or in works after he is saved. Salvation is totally in Christ and His merits in the first place, and Christian works are outlined, empowered and blessed of God after we are saved. So there is little credit to be ascribed to any man in either situation.

Since the fall of man in Eden, he has been trying to inject something of merit on his part into the plan of salvation, but God has never admitted any part of such. Man became completely lost in the fall. An admission of this repeatedly stated fact in the Scriptures is also an admission that salvation must come entirely from the Lord if it comes at all. But man is reluctant indeed to go the full length in making this admission. He is always attempting to inject human wisdom and righteousness into his salvation when in fact no such qualities exist in fallen man.

Our Scripture material makes clear that the way of the cross of Christ is the way of salvation, and it does not stop here, for it goes on to say that Christ is made to us wisdom and righteousness and sanctification and redemption. Today we have people doing such works as being baptized, joining the church, and discarding a besetting sin to save themselves. Then we find them working with all their might to keep themselves saved. There is sufficient pungent Scripture in the present lesson material to forever destroy all such ideas of the way of salvation and keeping. Yet men refuse to be convinced by what the Scriptures say. They merely wrest other Scriptures to establish their point and go on their merry, deluded way. But why cannot we as Baptists steer clear of all such entanglements? It seems we cannot, for we hear almost as much preaching of slavish obedience among us today as is heard from the Protestant world.

We have a peculiar problem in a certain contrast which is set forth in the lesson. This contrast is the preaching of the cross set in opposition to all other systems. The cross has been preached in its fullness only in this, the church age. What about Israel under the Law of Moses then? Were they saved in some other way, or were they not saved at all? This problem is further complicated by the scribe of the law being brought into the matter as opposed to the preaching of the cross. The answer seems to be that this scribe is not a scribe of faith, but one of ceremonies and legalism for salvation. The cross was not clearly preached in the sacrifices, but the sacrifice of Christ was set forth clearly enough that the Israelite could look to the cross and be saved. The fact seems to be that the way of the cross was made clearer to those who might wish to go that way in the gospel age, in which we live.

The Wisdom of God,

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1Cor. 1:18-21.

The preaching of the cross is foolishness to the perishing world. This is true because the world has the Devil for its god, 2Cor. 4:4. The Devil has blinded the minds of worldly men lest they should believe and be saved. He has found it easy to convince men that the logical way is for them to work their way into salvation. Therefore a plan whereby salvation comes without merit or effort on the part of man is utterly unacceptable to them.

It is not clear from the text whether it is the cross or its preaching which is the power of God. This is a technical matter anyway. The cross and its preaching are the power of God to the saved because we know it was only by the virtue and power of the cross that we were saved. It is hard to conceive of anyone who has recently been saved, with the remembrance of repentance and faith fresh in his mind, claiming that he did any work to help God save him.

By its own wisdom the world failed to come to a knowledge of God. The Greeks in this wisdom created for themselves many false gods who were supposed to live on Mt. Olympus. The Jews created for themselves a god of wrath who exacted strict obedience to law in order to be saved.

It has been pointed out that the preaching of the cross became prominent only after Jesus went to the cross. But the gospel of the sacrifice was preached to Cain and Abel. Noah preached the same gospel to his generation, and it was preached to all generations of the Israelites in the sacrifices prescribed by the law.

> "Within, or behind the veil was the most holy place. In this place there was no window, lamp, or candle. No earthly light ever shined in that place. But when the high priest entered on the Day of Atonement the glory of the presence of God, who was typified as dwelling above the mercy seat between the cherubims, lit up the place. Leviticus 16:2. In Psalms 80:1 we read, "Thou that dwellest between the cherubims SHINE FORTH." The only light that can ever banish the spiritual darkness of men, and illuminate the minds and hearts of men, is the heavenly light that lighted that place. Because of the rent veil of the flesh of Jesus all men may have access to that light and may behold the glory of God in the face of Jesus Christ. The wisdom of men cannot bring us there. "After that in the

wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (Of the cross of Christ) to save them that believe." 1 Corinthians 1:21. Because of the death of Christ that light now shines in our hearts. II Corinthians 4:6. May the Lord be praised for it."[3]

The Wisdom of Men,

For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1Cor. 1:22-25.

The Jews sought God through signs. The point here is rather hard to grasp. It is best understood by referring to an incident in the ministry of Jesus as recorded at Matt. 12:38-40. Here the Jews sought a miracle from Heaven to convince them anew that Jesus was the Son of God. Jesus had previously given them such signs, but now He calls them a wicked and adulterous generation for asking for such a sign. They should have been persuaded by those former signs and laid hold on Jesus by faith. A fleshly bond is not necessary when one has once apprehended Christ by faith. This is where present-day miracle seekers are fundamentally wrong. Our present connections with God are spiritual, not material; see Romans 14:17 for the definition of the Kingdom of God during the present age.

The error of the Greeks was that they were trying to apprehend God purely through the intellect. They sought a god who could be fully understood by the natural mind of man. The Bible teaches us that the ways and thoughts of God are as high above those of men as the heavens are above the earth. Thus the Greeks arrived at an immature and perverted conclusion concerning God. There are many "Greeks" seeking after wisdom today.

Christ becomes the power and wisdom of God to those who are called, both of Jews and Greeks. Those called here are really those who answer the gospel call and the church call. They are not those elected to salvation before the foundation of the world.

The foolishness of God is wiser than men and the weakness of God is stronger than men. Therefore we are doing a very foolish thing when we presume to instruct and help God to run His business. More humble confession of weakness and error and less presumption to fix up and explain the truth of God would help greatly in our day.

The Wise Made Foolish,

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1Cor. 1:26-29.

Not many wise, mighty, and noble are called by the gospel appeal; not because God is a respecter of persons, but because they will not heed. It is only the foolish and weak in the things of the world who will heed the gospel of the cross, which must be apprehended by faith.

> "We are saved by faith, not by scholarship. Jesus Christ did not choose a company of university men to be His disciples and apostles, to go forth and win the world for God. We are not disparaging scholarship; we need it, and the more consecrated scholarship we have the better for the interests of the Bible and Christianity. No premium should be put upon ignorance. The principal authors of the Old and New Testaments, Moses and Paul, were scholars. What we do assert is that Christianity is not dependent upon scholarship. ... And so say we to the books and helps that we are prone to substitute for the Word of God. Helps they may be towards the understanding of it, but substitutes for the first hand study of the Scriptures by the aid of the Holy Spirit they never can be. Let the Bible speak to you for itself. Listen, yourself, to its voice. If it is my health you are discussing, then I have a right to be heard, for I know how I feel better than the doctors or you can tell me. So if the Bible is the issue, then let it speak for itself. Let it give its own account of how it came to be (2 Timothy 3:16; 2 Peter 1:20-21), and what are the conditions it imposes on those who would understand its teachings (1 Corinthians 2:10-16). ... What the Persian Magi could not find out with the accumulated wisdom of the centuries the priests of God could tell them in a moment (Matthew 2:1-8). "Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts" (Psalm 119:98-100). "Days should speak," it is true, and "multitude of years should teach wisdom"; but do they always? By no means. "Great men are not always wise"; nor are gray hairs always an indication of wisdom. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (cf. Job 32:7-9). God ofttimes "taketh the wise in their own

craftiness" (1 Corinthians 3:19). "The world by wisdom knew not God." We are saved by faith, not by scholarship (1 Corinthians 1:21). Not the clever, but the contrite are saved. It was by "foolishness," not by "wisdom" that God saved the world (1 Corinthians 1:21).

Obedience is the key to the understanding of the Bible, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). "Then shall we know, if we follow on to know the Lord" (Hosea 6:3). The Holy Spirit is given to them that obey Him (Acts 5:32). Truth is often times hidden or concealed from those who are not willing to obey; hence the parabolic form of teaching used by the Master (cf. Matthew 13:10-15).

The fourfold requirement for a knowledge of the Scriptures is a pure heart, a simple faith, a surrendered will, and an obedient spirit. Such prerequisites are within the reach of the simplest and most humble child of God."[4]

God confounds the mighty with the weak. The Bible has many illustrations of this principle. For instance, Gideon defeated an army of many thousands with three hundred men, Judges chapter seven. We are told God does things this way so that no flesh may glory in His presence.

The Foolish Made Wise,

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

1Cor. 1:30-31.

We are told it is the will of God that salvation shall be in Christ. It always has been so, and it always will be so, regardless of the efforts of men to locate salvation in some other, especially self.

The second chapter of Ephesians insists that salvation is by grace and without merit on our part. The chief thing we need to do is to fully realize and admit this truth. Then we do not have anything to boast of. We were just as unworthy of salvation as anyone else on earth. The fear of the Lord is the beginning of knowledge, and a confession of the worthlessness of self is another good point from which to begin to learn the truth of God. After all, a willing mind is about the only part we have in our journey to glory. And this is not so much to boast of, for a murderer can have it on an equal with the wise, proud, and moral man. It is well summed up in the situation that God takes the weak and simple and makes something great of them. The near moron who goes to Heaven can glory in the Lord, but surely he cannot glory over the intellectual giant who goes to Hell on the basis of their two minds, for the intellectual man surely has more of human

intellect than does the mentally retarded. Regardless of how we approach the matter, we come around to the view that salvation is of the Lord and we are unworthy of it.

I:2 ~ SPIRITUAL UNDERSTANDING

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

I Corinthians 2:1-16

INTRODUCTION

There were divisions and wranglings in the church over preferences for preachers. Paul now shows them that preachers as personalities have very little indeed to do with the advancement of kingdom work.

He develops the principle that God does not follow the course of human wisdom in doing His work in the world, but rather He works on the opposite principle of confounding the strong and wise with the weak and simple. By this working principle on the part of the Lord, salvation comes as a free gift from the Lord, and it leaves man without anything whereof he may glory in himself and his accomplishments. All glory goes to God through the work of Christ.

In the present lesson, the specific study of the way of spiritual understanding comes up. If there is any Bible subject which we need to resurvey very carefully today, this is it. This is true because of contrary and heretical views held by other religious bodies and because of extreme views held by some of our brethren on the subject.

One group will contend that all the help we can get in the matter of coming to spiritual understanding comes from an intellectual studying of the Word of God. These give no countenance to the idea of what we call Spirit illumination. According to them, we learn the Word of God the same way we learn English grammar. This view contradicts the very fundamental principle on which Paul stands in making his argument.

Another group goes so far on the idea of a direct illuminating work of the Holy Spirit that it amounts essentially to the idea of present-day inspiration. These are wrong because the only inspiration mankind will get in this life was recorded in the Bible many hundreds of years ago. There is nothing being added to Bible truth today. Those who ignore Bible truth and claim a special light from Heaven are as fleshly and wrong as was Cain in his day. Modern day sects who claim something superior in their religion in the way of spirituality are as wrong and deluded as any fleshly group who ever lived.

But, coming back home to ourselves as Baptists, what do we find? We find two things, which are essentially one. First, we find those who are imagining to discover new truth from their superior education and intellect. The worst trouble with this view of things is that it makes these men very proud of themselves, their abilities and their attainments. This is exactly what Paul is arguing against in this letter to the Corinthians. People who glory in their intellect and education are as fleshly as anyone else, regardless of what they themselves think about it. The Protestant Reformation of the sixteenth century came very near to overwhelming

the true churches on this very principle. Second, there are those among us who are imagining to find new light in the scriptures from a carefully supervised self-discipline. They are on the same track of the ascetics of Catholicism in the Middle Ages who withdrew themselves from the world to attain a greater godliness, but in truth hurt themselves and did no one else any good. These brethren imagine that they are attaining great spiritual light by whipping down the lusts of the flesh.

A great deal of sanctified common sense is badly needed among us at the present time. The motive in all these things is self-glorification, regardless of how well it is concealed from self and others. The appeal of Paul is for the glory of Christ.

The Manner of Paul's Ministry,

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching *was* not with enticing words of man's wisdom[§], but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

1Cor. 2:1-5.

Paul reminds the brethren that he came to them declaring the testimony of God. It seems he made a special effort to know nothing among them except Christ and Him crucified. Perhaps he made this special effort because of the tendency of human wisdom. He was making sure of making disciples to Christ and not to himself.

His demeanor towards them was one of personal weakness, fear, and trembling. Today we set much store by dynamic personality in preachers. Paul simply condemns this attitude in his description of himself at Corinth and that is all there is to it.

His message was not attractive from gems of human wisdom set forth. It had its appeal in the Spirit power that worked in connection with it. The general picture is of his preaching the cross with all the vehemence of his soul and of refusing to recommend himself at all by personal magnetism or words of human wisdom. It is hard for men to admit that the gospel seasoned with the Holy Spirit is the one and only power of God unto salvation. We always want to inject human personality in one way or another.

His purpose was to establish their faith in the power of God rather than in the wisdom of men. If he could succeed in this he would have built a work which would stand when he himself was gone.

The Mystery of Spiritual Understanding,

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

verses 6-9.

In verse six Paul wrote of the wisdom which he spoke to the perfect ones. These perfect ones are simply those who had gone beyond elementary things in their ability to understand. He spoke this wisdom to them when they were well established in the faith. It is a shame that we do not have more of such perfect ones in our churches today.

The wisdom of God is a mystery simply because it is not in line with the wisdom of men. It is contrary to their perverted thinking, therefore it is a mystery to them. The doctrine of security would be an example of this mystery.

It is said that the mystery of wisdom was ordained before the world unto our . glory. Reduced to simple terms, this mystery of the wisdom of God is that man should be eternally glorified by the works and virtues of Christ.

"Let the reader keep in mind the difference in what God has always seen and what man has seen. From before the foundation of the world God has seen the rent veil, or the flesh of Jesus, and could save men on the merits of Christ. But it was not until Christ died that men's eyes were opened to see what God had seen all along, or to really understand the meaning of the Old Testament figures. Now we have the glorious privilege of entering by the aid of the Spirit into the glorious secrets and wisdom that were in the mind of God in ages past."[5]

It is indicated that men crucified the Lord of glory because they did not understand this mysterious wisdom of God.

Verse nine is very strong in its statement about the glories of Heaven, which we have not yet seen. It seems the home of the redeemed will far exceed our fondest expectations. By the same token, Hell will be far worse than we can possibly imagine.

The Manner of Revelation,

But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now **we** have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

verses 10-13.

We are told that the revelation came to us from God through the agency of the Holy Spirit. This Spirit is capable of searching out the deep and hidden things of God.

Let it be clearly understood that the full revelation of God came to men whom God chose in Bible times. Men today do not receive revelation directly from Heaven. The revelation is recorded in the Bible and we get it chiefly by study.

To arrive at spiritual understanding, one must first be born again. In the second place, he must study diligently with an open and inquiring mind, ever alert to weed out errors in his own conclusions. Much practical Christian experience is another requirement in coming to spiritual understanding. Sometimes the Holy Spirit seems to help the individual to associate passages together which will aid understanding. Let us stop here and not add the matter of special light that is supposed to come to those who follow a course of fighting against the flesh for self-glorification.

"Now compare Prov. 1:23 with 1 Cor. 2:12. The first reference says if man will turn at God's reproof God will pour out His Spirit unto him and make His words known unto him. 1 Cor. 2:12 says, ... the very same identical thought, viz, that God through His Spirit must enable man to know the things of God. Here are two witnesses, one from the Old Testament, and one from the New Testament, testifying to the same thing."[6]

Paul claims the things he wrote were given to him by God. This is true, he being chosen of God to receive inspiration. No man is so chosen today; we look for our light in the Bible and in the ordinary, unspectacular course of life.

Translation a Requirement of Bible Study

Now, here is where the rubber meets the road. After all, none of this matters if it doesn't mean something practical for us.

If we accept the idea that "given by inspiration" can only apply to **the original language** in which the words were given, we are consigned to never grow in our understanding of God's word, no matter how much biblical Hebrew or Greek we learn. ~ Huh, you say?

1st Corinthians chapter 2 is a contrast of human wisdom and the wisdom of God (1Co 2:6-7). Verse 13 shows one of the key methods of studying God's word:... **comparing spiritual things with spiritual**.

If we want to understand God's word and grow in it, we must take this precept and apply it to Bible study. Not only are God's holy words something "which the Holy

Ghost teacheth," Jesus said:... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The word of God is the sword of the Spirit (Eph 6:17). **Scripture is spirit.** Bible words are spiritual things. Do you want to grow in the word? Then read 1Co 2:13 (and Isa 28:10) and learn to **compare spiritual with spiritual.** The simple Bible study term for this is cross referencing.

What does this have to do with translation?

The Old Testament originals are mostly in Hebrew. The New Testament originals are mostly in Greek.

How do you compare anything in the New to the Old? Or from the Old to the New? The Bible critics are all left behind at this point because they believe that Scripture is only given by inspiration in their original languages.

You cannot compare spiritual words with spiritual words without having them translated into a common language.

You're either going to have to translate the Hebrew into the un-original Greek to compare them, or you are going to have to translate the Greek into the un-original Hebrew. Do you see it yet? (There is a third option, of course: translate them both into another language.)

You can't compare a Greek word in the New Testament with a Hebrew word in the Old Testament if you don't translate one or both.[7]

The Blindness of the Natural Man,

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

verses 14-16.

A fundamental principle for all the argument Paul makes along here is that the natural man does not receive the things of the Spirit of God. He is spiritually dead and therefore utterly incapable of responding to Spirit communication. He is as powerless to receive spiritual messages as a deaf man is powerless to hear or a blind man to see.

The spiritual man stands above judgement when he thinks and acts along spiritual lines; in this state he makes no mistakes. But the Adam nature in him is yet subject to judgment.

We have the mind of Christ from the new birth and from growth in grace. Paul is not here building up a case for sinless perfection. He is rather rebuking the brethren for not having made more advancement in spiritual understanding within the resources they had at their command. The chain seems to be this: He found

them acting after the flesh. He tried to rebuke them in spiritual terms. They did not follow his arguments because they were still thinking like the natural man. He reminded them that by their position and nature in Christ they ought to be acting differently but were not doing so.

I:3 ~ LABORERS TOGETHER WITH GOD

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

I Corinthians 3:1-10

INTRODUCTION

Having rebuked the Corinthian brethren for the divisions which existed among them, and having shown that spiritual understanding would eradicate divisions and strife among them, Paul in this lesson advances the idea that they were all laborers together with God. Since they were all laborers together with one another and with God, it was utterly inconsistent that they should work against one another. Surely if we would keep this truth in mind today there would be far less working at cross purposes among the membership of a church.

In the first section of our Scripture lesson, Paul makes the complaint that he had formerly fed the brethren with milk because they were not able to receive strong food. This means, of course, that he had taught them the simple and easily grasped truths of the Word of God, avoiding those deeper doctrines which require spiritual understanding to grasp. Then he makes the more serious charge that neither now were they able to take the strong food. One cannot be blamed for not understanding the strong doctrines of the New Testament when he is first saved, for up to now he has not been equipped to understand them. But when one has been saved for years with an open Bible in his hands and a church to attend and learn the truth, it is a serious matter indeed not to understand and accept a number of the fundamental doctrines of the New Testament. Any person of average ability can learn the fundamental doctrines of his church, and he can learn the why of these fundamentals. There is no excuse for his not doing so. He should accept the fundamental principles on which the church stands, or he should get out and go elsewhere.

Actually, we have a number of members in our churches who believe Baptists teach church salvation, which is not true, of course. If they would listen to the preacher instead of going to sleep they could soon get this error adjusted in their minds. Again, there is an alarming number who are falling into the error of the universal invisible church heresy. The pastor could soon explain this error if he were asked to do so, or the member himself could soon see that a local visible church is the only kind found in the New Testament. We must admit that all such members as these are carnal and babes in Christ just as the Corinthian brethren were.

The second lesson laid down in our study is that those who labor in the gospel are laboring together and not in opposition to one another. The church members were attempting to set such characters as Paul, Apollos, and Cephas in array against one another, when in fact they were all laboring in a common cause. They had all the fight they could stand against the world and the Devil without expending their energies against each other. It is a pity we cannot fully learn the same lesson Paul sought to teach these people. There is plenty of labor for all without scattering our forces and consuming our energies against each other.

The third lesson is closely related to the second. We are not only laborers together with one another, but also with God. It is really God's project, and we merely have the noble privilege of co-operating with Him. Not only do we labor with Him, but also, we ourselves are His building and husbandry. When we realize this fact, our own importance will surely sink into the background so that it will not stand as a hindrance to the mighty project of God. Paul goes on to show that he was a wise master builder simply because God had chosen him to so work. He was grateful for

the grace of God that was extended to him, but he did not become proud of his own position or accomplishments. God was using him as He saw fit, and Paul could only submit himself to the will of God in the matter. Do not allow this study to slip away without gaining some practical lessons on co-operation with the church and especially with God.

Fleshly Christians,

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?[**]

verses 1-4.

This chapter begins with the accusation of Paul that he could not speak to the Corinthian brethren as unto spiritual, but as to carnal, even as unto babes in Christ. "Carnal" means fleshly, and "fleshly" refers to the natural or unregenerated state of man. We read at I Cor. 2:14 that the natural man does not receive the things of the Spirit of God. He is not able to know them because they are spiritually discerned. This natural man is spiritually dead, and thus out of touch with spiritual things. These Corinthian brethren were thinking and acting like unregenerated men. Therefore they were carnal, or fleshly, or babes in Christ. They were not natural men, because they were saved, but they were acting like natural men.

They were of necessity fed on milk at the beginning of their Christian career because they did not know enough to take strong food, the deeper doctrines of the New Testament. The milk is a figure of the simple first principles of Christianity. Now, after years as saved people, they still had to be fed milk, for they had not grown in grace and the knowledge of Christ as they should have.

Paul cites the envy, strife, and divisions among the brethren as proof that they were yet carnal. In the new birth he ceases to be a natural man, but he does not necessarily cease to be a carnal or fleshly man. The putting away of this condition in his life comes, not in the new birth, but in growth in grace. It consists in learning and living by the Word of God and putting down the lusts of the flesh.

Perhaps one of the greatest weaknesses in churches today are those people who are saved, joined to the church, but fail to grow in grace by learning and living by the New Testament rule. It is amazing how many people of long standing as church members do not know the foundation doctrines of Baptist churches. These cannot be depended on in times of stress because they do not understand the situations that arise in the churches.

The Work of Ministers,

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

verses 5-8.

The great argument in the church was over Paul and Apollos as leaders. Paul points out that they were only the ministers by whom the brethren believed in Christ. They had not been saved by Paul nor Apollos, nor had they been baptized into, or unto, either of these worthy leaders. In these things they had committed themselves unto Christ and His church, not to Paul or Apollos. Therefore, why should these men be a cause of controversy in the church to wreck the fellowship? It did not make sense to the earnest plan of God.

Speaking in a figure, Paul says he planted and Apollos watered. Paul was a missionary and, doubtless, Apollos was a pastor. Then Paul planted the church at Corinth and Apollos ministered to it after it was planted. Each of these men had his different and appointed work.

After pointing out the part of himself and of Apollos in the work at Corinth, Paul says God gave the increase. Therefore the essential work belonged to God. Neither man was indispensable to the endeavor, but God was necessary to its success.

Paul and Apollos were one in that there was agreement between them in desire for the prosperity of the cause of Christ in Corinth. Of course, if each had been seeking his own glory, there would have been disagreement between them as there was disagreement among the church members. Selfish interests is the cause of the majority of strife in the world.

Paul tells us our rewards will be according to our works. He does not specifically say so here, but it is God who will do the judging and the setting of the standard of judgment and not man.

Builders for God,

For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

verses 9-10.

These ministers of the gospel were laborers together with God. God was the planner, the caller, and the empowerer. The part of the men was merely to do what God had called them to do in cooperation with Him. It was not their place to take matters into their own hands and work for self-glorification.

The church was the husbandry, or vineyard, and the building of God. He has a vital interest in the progress of every true church. He will cause.it to prosper in so far as the members will allow Him to do so.

We are told that it was by the grace of God that Paul became a wise master builder. Let it be remembered that Paul was the greatest wrecker of churches when he labored in his own wisdom. See Acts 9:1, 2.

The one who built on the foundation which Paul laid was the pastor who followed him in the church. Apollos and Cephas, who is Peter, are mentioned in this connection.

We are warned to take heed how we build in church capacity. The blueprint is the New Testament and we must be careful to build after its pattern.

There may be those in the church whose personal ways we do not like, but this is not the issue in church work. The vital question is whether our companions in labor are willing to stand with us on the New Testament foundation.

The great accusation against the Corinthian brethren is that they were not spiritual. The situation reveals that their greatest fault was not being willing to follow the Scriptures in letter and spirit. Therefore, it looks as though spirituality is scripturality above all else. Certainly, spirituality is not the fleshly frenzy which many try to make it today.

OUR WORKS TESTED BY GOD

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's.

I Corinthians 3:11-23

INTRODUCTION

As Christian workers we are not building after the ways of the flesh. The works of God stand in sharp contrast to those of the world. When the Corinthians were saved and brought into church relationship, they supposedly turned their backs on their old manner of life and embarked on an entirely new career. They had walked after the flesh in human wisdom, but this way of life had brought them neither satisfaction nor salvation. Now they had been saved, not after the ways of the world, but after the heavenly wisdom of God.

But the brethren of this church had done what many another has done. Having put their hand to the plow of walking in the Christian life, they had turned back to the ways of the world and lusts of the flesh.

It seems likely we are living in the Laodicean period of church history today as outlined in the third chapter of Revelation. This church had become fleshly and worldly in practically all of its thoughts and actions. The people were glorying in the flesh just as the Corinthians of our present study were. It behooves us to take special note of the ways of the fleshly Corinthians and to be warned against them, because multitudes are now falling into the same manners of errors.

The last lesson dealt with the idea that men are laborers for God and with Him, and that all the wisdom, power, and guidance come from Him therefore the men involved in the labors are of very little consequence. If the church pays due allegiance to God, and if He is guiding the destiny of the church, it makes little difference, indeed, as to which men are involved in the matter. God could bring success though the preacher might be very weak. Or God could permit failure though the preacher might be strong in the strength of the world.

This lesson begins by stating that there is no other foundation but Christ. It seems this foundation is the foundation of both salvation and the church. Many religious bodies claiming the distinction of being churches have been founded in modern times on men of modern times. These are not recognized at all by Paul when he considers the matter of a foundation. He simply says there is none other but Christ. Therefore it is church saints who are under consideration in our lesson. A church should be able to identify herself with churches holding the same doctrines and practices all the way back to Christ. Some new body with new doctrines will not meet the requirements for a Scriptural church. The Corinthians were founded on Christ, but they were now acting as though they were founded on Paul or Apollos or Cephas. Paul was attempting to set them right lest God should disown them as He does modern man-glorifying bodies.

There are two ways of building in the church: Scriptural building and unscriptural building. The Scriptural work is acceptable; The unscriptural is utterly rejected. The works of wood, hay and stubble will not stand the fire of the searching judgment of God.

God has established a temple in the world, which is the church of His Son.. Since it is the temple of God, He sets the rules for its building and its government. He inhabits this temple in the person of the Holy Spirit, and it must be a fitting habitation if the Spirit is to continue to abide there.

At the close of the chapter, Paul reverts to an argument he has set forth many times: that the ways of God are not the same as the ways of fleshly men. Those whose works are to be acceptable to Him, though they are saved people, must shape their labors after His will. His will is revealed in the New Testament. Thus

God does not require an impossible thing from His people, but He does require works different from those of carnal men.

Christ, the Foundation,

For other foundation can no man lay than that is laid, which is Jesus Christ.
verse 11.

It is stated there is no other foundation but Christ. He is the foundation for salvation in that He is the only person and way through Whom we may be saved from the condemnation of sin. Peter tells the Jewish Sanhedrin at Jerusalem, as recorded at Acts 4:12, ***"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."***

At Matt. 16:18 Jesus tells us how He is the foundation of the church: **"...** ***Upon this rock I will build my church; and the gates of hell shall not prevail against it."*** The rock is Christ Himself. He is the foundation of the church in that it is built by Him on His own power and merits, and it stands on these same things. It is not the energy and wisdom of men that keeps the church alive and pure in the world. If it were, it would not last for two generations.

"To fully grasp the motivating truth of **reward according to works**, the underlying Gospel of salvation must be clearly understood. Jesus Christ is the **foundation**. All who receive Him through faith will be saved in eternity: **John 1:12 "<u>received him</u>"**; **1 Corinthians 3:11 "<u>foundation</u>",** 14 "**<u>built thereupon</u>"**

The old hymn says it well:

"...I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ the Solid Rock I stand,
All other ground is sinking sand."

Any teaching that confuses the superstructure with the foundation is erroneous. It is Legalism. True Legalism is seeking to gain [**eternal**] salvation assurance from good deeds instead of from trusting fully in Jesus Christ and His finished work on the Cross (John 19:30, 1 Corinthians 3:11)."[8]

Two Manners of Building,

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built

thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

verses 12-15.

In terms of building, we all know that gold, silver, and precious stones represent durability, beauty, and real worth. Thus the works of the church of the nature of these worthy things will stand every test. The full outline for our church, or Christian, works is given in the New Testament. Thus, when we build by New Testament instructions, we are building with gold, silver, and precious stones.

Wood, hay, and stubble are weak and insecure as building materials. One cannot expect such a building to stand the ravages of time and storms. Man-made churches change their doctrines and practices constantly. They do not endure from generation to generation, nor will their unscriptural works stand in the day of judgment.

We are told that the works built on Christ will be tried by fire. This fire appears first in the testings that come to churches now. The final phase of it will be when the saved stand before God to give an account of their stewardship of His truth in the world.

The builder who used good materials in his work will receive a reward. This reward consists in the guidance of the Holy Spirit now, the acclaim of Christ at the day of judgment, and a position of great opportunity in the millennial reign of Christ on earth.

Those who build with worthless material will see their works consumed by the fiery wrath of God in judgment. Also, they live in fear and uncertainty in the world and support teachings which will deceive people into hell. They will appear in great shame at the Judgment Seat of Christ; compare II Corinthians 5:10 with Rev. 16:15.

Legalists apply all the warnings in the Bible that are addressed to Christians to false Christians. They are ironically Antinomians (in a bad sense of the term) in regard to the judgment seat of Christ (i.e. they do not believe in literal, temporary punishment of believers at the judgment seat). Yet, they must then live their whole lives in fear of one day proving to be only one of these false professors. The warnings to Christians concern sins that many Christians [wilfully] commit. The Legalist must therefore attempt to define how **long** a Christian can commit such sins (contrary to the warnings). Assurance is easily compromised in such a system. It actually becomes logically impossible. This dreadful yoke of the Legalists is derived from the fact that they interpret such warnings as referring to absolute **eternal** damnation. Since true Christians cannot lose [initial] salvation (John

6:39, 1 Corinthians 3:15), most Legalists are logically forced by their system of interpretation to apply such warnings to false professors. Yet, this error removes the crucial “helmet of salvation” (i.e. [eternal] salvation assurance) from the head of Christian soldiers (Ephesians 6:17).[9]

Note the condition to come from good works. It is not to keep the workers saved but to receive a reward for good works. We are kept by the power of God in salvation.

Note again that the builder of wood, hay, and stubble does not lose his salvation. It positively states he shall be saved. But it will be as by fire. That is, he comes before Christ without any rewards at all.

The Church as a Temple,

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

verses 16-17

The Corinthian brethren who banded together in church capacity formed a temple of God. On this subject, Eph. 2:21-22 reads, ***“In whom*** (Christ) ***all the building*** (each several building-RV) ***fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”***

Because the Lord and King will remove a New Testament churches candlestick: i. e., as the office of His Holy Spirit in all kingdom activities (John 14:23-26; Acts 1:4-7,8; 2:1-4,16-19; Rev. 2:5); this effectively leaves each member shut out (Matt. 25:10-13), cast out (Matt. 22:11-14) and beaten with stripes accordingly: thus He will burn up (Matt. 13:30) or “will cut him in sunder, and will appoint him his portion with the unbelievers” those that do not love Him (Luke 12:46-49; 2 Tim. 4:4-7,8; John 14:15-18) and His people (Matt. 25:44-46), at the Judgment seat of Christ (1 Peter 4:15-19) on His Return (Luke 12:31-53; I Cor. 3:13-16). In other words miss the "Prize" of the Millennium and have to await the "Great White Throne Judgment" and probably be incarcerated in hell according to their particular degree of unfaithfulness.

** NOTE: In our LORD'S final commands & warnings for those who are to "occupy" His kingdom,(Luke 19:13; Revelation 2; 3) in what we nowadays would call a "Risk Assessment / Management" statement(or maybe a "State of the Union" address); He said, and in order of priority, I believe, FIRST: "Nevertheless I have somewhat against thee, because thou hast left thy first love."-- Rev. 2:4. Isn't it obvious that Israel is His "First Love"? Shouldn't we love what He loves and hate

what He hates? Maybe it's high time to reevaluate our Jewish outreach programs--if we have any. YA THINK???[10]

The Greek text of the New Testament says that if anyone destroys the temple of God, him will God destroy. This means that if anyone perverts the teachings of Christ in the church, God will bring judgment on him in destroying his influence or even taking his life out of the world. One of the most serious offenses possible is the willful turning or perverting the truth God as we act in church capacity.

Wise and Foolish Builders,

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's.

verses 18-23.

Saved people become wise by forsaking the wisdom of the world and looking to God for that true heavenly wisdom. This is one of the strongest points insisted on throughout the Scriptures. The child of God must forsake what he thinks he knows after the flesh and look to God by faith for help and strength to live acceptably in the world.

The wisdom of the world is foolishness with God. We should be able to realize this when we remember that all wisdom originated in God. The Devil then took some of the wisdom of God's creation and utterly perverted it and gave this perverted wisdom to the world to live by.

Because the Lord knows that the thoughts of men are vain, these thoughts coming from the Devil, we should not glory in men. Surely enough has been said in this passage to convince us to turn from the thoughts and devices of men and seek our wisdom from God in His Word.

In being saved and entering into the church relationship, the brethren had become fellow heirs with Christ, who is to inherit all things and give His church a full portion of his inheritance. This being the case, it was unseemly that the brethren

had become so wrapped up in the men who had merely preached the gospel to them and had thrust Christ and His principles of church work into the background.

I:4 ~ FAITHFUL MINISTERS OF CHRIST

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?* Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved sons I warn *you.*

For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

Wherefore I beseech you, be ye followers of me.

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

I Corinthians 4:1-21

INTRODUCTION

The Corinthian brethren had manifested the fleshliness of their minds by creating factions and divisions in the church over the question of leaders, some being for Paul, some for Apollos, etc. The true position of ministers and servants is set forth in the present study.

The first thing he sets forth is that as workers in the kingdom we are accountable to God, and not to men, nor are we to set up standards of judgment for ourselves. God will do the judging according to His own righteous standards at His appointed time, which will be at the Judgment Seat of Christ. The results of this judgement are set forth in the third chapter of I Corinthians. At the present time there are preachers among us who spend a major portion of their time and efforts setting up standards of judgment for the saved. May we all thank God that we will not have these preachers sitting in judgment over us at the appointed time, nor will their standards be the ones by which we are judged unless their standards are far less fleshly and more scriptural than some we have heard proclaimed. Paul seems to have despised the efforts of those who set themselves up to judge his merits and conduct. He was a minister of the mysteries of Christ and was answerable only to Christ as to his stewardship. And, he was so unsure of the details of judgment that he did not dare to judge even himself, much less all the other servants of the Lord. Is not this doctrine of "touch not, taste not, handle not," which is so prevalent among us of late, about the most presumptuous thing that has come among Baptists in modern times?

Paul indicates that he and Apollos had lived the true spirit of the servants of the Lord among the Corinthian brethren. Certainly, from experience and background, these ministers of the gospel had reason to hold a position of preeminence over the inexperienced members of the church at Corinth. Instead, we see them coming before the brethren in a spirit of humility to the extent that the brethren were presuming to despise them and pronounce judgment on them. The purpose of these ministers had been to stand as examples to the flock in humility. Paul tells them it is no concern to him that he is judged by them, for the time will come when God

will make known the hidden things of the hearts of men. It is only this judgment over which he has concern. The same should be true of us today.

The inspired writer goes on to point out the self denial which he and his companions in labors had undergone among the brethren. They had been made a spectacle not only to men, but to angels as well. They had endured these things that the brethren might be made something great in Christ and in his church. It is truly a strange situation in the eyes of the world when the men that had brought the gospel of salvation to the people were in want, dishonor, and reproach while those who had so greatly benefited from their ministry stood in prosperity. Likewise, it is a strange state of affairs today when some of the most faithful ministers stand in poor financial circumstances and are reproached even by their own brethren. But, the same things might be said of Christ to a greater extent that is true of any of his servants.

The thing that is hard to understand is that Paul denies all authority to judge, and then he threatens to come to Corinth in judgment. But this judgment is merely a measuring of the labors of presumptuous ones by the rule of the Scriptures. Without regard to the "do's" and "don'ts" of their private lives, he will see whether or not their labors are accompanied by the power of the Spirit of God. He will see whether they are getting people saved and teaching them to walk in true humility before God and man.

Accountable to God,

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

verses 1-5.

The apostles who went to labor in Corinth were not to be regarded and judged as ordinary men by fleshly standards of judgment. They were to be regarded as the ministers of Christ and stewards of the mysteries of God. The argument is made in a veiled way that if God accepts a man and sends him forth to labor for Him, it is a very presumptuous thing for another to judge and condemn him.

It is the duty of a servant that he be found faithful. If it were required of us that we understand all of the teachings of the Bible and all the wisdom of men, then the

Christian work would be an impossible task. But it is not so required. God sets a standard for his servants that all can meet who wish to do so: it is that we be found faithful in what we do know and in what we have the wisdom and ability to do. There is no excuse for one's not measuring up to this standard.

Paul says he knew nothing within himself, but he hastens to explain that this ignorance did not relieve him of responsibility. He was not justified by his ignorance and relieved of responsibility. He was to stand before the Lord and be judged as the Lord reckoned his ability and opportunity.

We are plainly told that the time for judgment of the servants is when the Lord comes. He will bring to light the hidden things of the heart. We can put on a bold front and largely deceive men, but not so with the lord. He will judge according to righteous judgment and not according to the excuses a man might make in the presence of a human judge. Not only are we prone to create wrong estimations of ourselves in the minds of men, but also we very readily deceive ourselves when we are attempting to shirk responsibility and neglect opportunity. None of these things will stand at the Judgment Seat of Christ.

An Example in Humility,

And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?* Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

verses 6-8.

Within himself Paul had exhibited the true principle of judgment to the brethren. An object lesson is the best lesson of all. Though being apostles of Christ and being in a position to exercise authority among the brethren thereby, Paul and Apollos on the other hand had come among the people in humility as waiting to be judged of God. It is a sad situation then when the brethren for whom this example was set forth began to judge the men who had given them the great object lesson.

The saints were puffed up, the one against the other, because of their rivalry over leaders. Paul and Apollos had labored together in humility to set the opposite example, but the example had not been received.

According to verse seven, all of our abilities come from God. There is nothing which originates within ourselves by which we may glory over someone else.

The Lord had given the Corinthians the gospel whereby they had been saved, and He had given them the privilege of working and worshipping in church capacity. The assurance of their hope in Christ made them to reign as kings in the world.

An Example in Self-Denial,

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

verses 9-13.

The apostles had been made a spectacle to men in the world by going forth in weakness and preaching the gospel in unfriendly surroundings. They had also been a spectacle in the presence of angels, who look upon the affairs of men. No doubt the angels of the Devil rejoiced in the humiliation of these servants of the Lord.

The people were wise in Christ in that they had accepted salvation in Him. The apostles had been made fools in the sight of men to gain converts to Christ. We are told this was so that their faith might stand in the power of God and not in the wisdom of men.

{This ... church Paul did not teach to pay tithes. He said to them, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and we have no certain dwellingplace: and labour, working with our hands," I Cor. 4:11-12.

Why did he not preach tithing to them? Because he said in II Cor. 3:6 that God had made him an able minister of the NEW TESTAMENT, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. Tithing belonged to that of the letter, the old covenant, which did not bring life, but bondage.

Now let the tithers bring just one example where Paul taught tithing to a church. I have brought three examples of churches to which he did not teach tithing. There is evidence that he did not teach others to tithe. In Phil. 4:15 he said, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, NO CHURCH COMMUNICATED WITH ME as concerning giving and receiving, but ye only."

Sometimes Paul was supported, and sometimes he was not. In Phil. 4:12 Paul wrote, "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

But Paul did teach giving to support preaching. Yet there is no evidence that he taught tithing. In Gal. 6:16 he said, "Let him that is taught in the word communicate unto him that teacheth in all good things. In II Cor. 9:7 we read, "Every man according as he purposeth IN HIS HEART, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Do you not think when a man is yielded to the Spirit, and fully surrendered to God, that the Spirit will put in his heart to give, how much he should give, and to what he should give? One thing today we are called upon to give to things which are not pleasing to God. The Spirit condemns the pleasure loving spirit in His people, and we are called upon to give to build gymnasiums. This is conforming to this world which God's word forbids. No man need tell me that our leaders were led by the Spirit to build gymnasiums. Such as that grieves the Spirit and cultivates in the minds of the people a love of worldly pleasures which God's word condemns. "Be not conformed to this world," Rom. 12:2. In building gymnasiums we are falling into a pit the modernists dug for us, in order to capture all religious schools for modernism, and we are already going that way at a rapid pace. We are trying to be like other schools. The Devil has us sleeping in the lap of Delilah while he shears us of our spiritual strength. We need to stand up and be counted. We need more men like Shadrach, Meshack, and Abednego who will dare to stand for the truth even if it endangers their lives. We need to let the world know that we need none of their standardization plans, and we will get ours out of the Bible.

We need more Spirit led giving, and less law led and preacher led giving. Spirit led giving always honours God, and promotes scriptural things. Law giving and preacher led giving too often caters to the desire of the flesh. Spirit led giving never surrenders to the spirit of this world. Many, many times law led and preacher led giving is for the purpose of keeping step with what world schools are doing. I hear someone say we have to do these things to gain credit before those who set the standards of creditation. If we have to surrender to this world's standards to have Christian schools, we will have Christian schools in name only. Instead of being a blessing to God's cause they will be a drawback to God's cause. I am 75 years old, and have gone to two colleges, and hold a degree from one of them, and one by one I have watched Christian schools slip into the folds of modernism, and turning out hundreds of preachers who are worldly minded, and not sound in the faith. Their chief aim is to get a church which will pay them a fat salary. **Where is the old time spirit of self-denial?**~{emphasis mine~ed.}

We do not have to have these houses of pleasure. We have them because we want them. As we read in Jer. 5:31, "My people love to have it so: and what will ye do in the end thereof." "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No, I am not too narrow but many are too compromising, and too loose.

When I was a young preacher no Baptist preacher would have thought of rushing through with a religious service so that the church members could go to a ball game. But that very thing is being done now, and I have proof. Then the churches would not have had a youth revivalist who would gather up the young people after the service at the church, and ride all over town, and go to the picture show, and call it YOUTH FELLOWSHIP. We are fastly becoming a pleasure loving, world conforming group of people. We are

sleeping in the lap of Delilah. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." Our schools are trying to mix worship and PLAY. "What will ye do in the end thereof," Jer. 5:31. ~ Taken from ***Identified With Christ, A Book of Sermons*** by G. E. Jones}[11]

From the standpoint of the world, the apostles stood on the level of bums. They had no secure home and they frequently lacked the comforts and even the necessities of life. When they were reviled by men, they besought these men to turn to Christ for salvation.

Authority to Judge,

I write not these things to shame you, but as my beloved sons I warn *you.*

For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

Wherefore I beseech you, be ye followers of me.

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

verses 14-21.

The special interest of Paul in the brethren at Corinth was that he had led them to salvation. It is a sad thing for one to see those he has led to Christ going after the errors of the world.

There was a young minister by the name of Timothy, a disciple of Paul, a most faithful servant, whom Paul sent to Corinth to remind the brethren of the things Paul had previously taught them. In this way Paul sought to rescue them from the error of their ways.

Paul said that when he should come he would not be persuaded by the words of those who claimed to be something great in Christ, but he would examine the power in which they operated. It is one thing to claim to be a great servant of the Lord; it is another matter to have spiritual fruits to prove one's claim to the favor of the Lord.

Paul had previously disclaimed authority and judgment on his part, but now he of necessity invokes the Word of God to test and rebuke and set right those who had departed from the right way.

The difficult task which Paul accomplished here is that he fully asserted the word of God as the guide of life without asserting himself and what he might think as a man. This is a large order for any church to carry out.

I:5 ~ A STUDY ON CHURCH DISCIPLINE

It is reported commonly *that there is* fornication among you,

and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

I wrote unto you in an epistle not to company with fornicators:

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

INTRODUCTION

This is a difficult subject for two reasons. In the first place, it is often hard to know just how to apply the Scripture rule to many given situations. In the second place, it is hard to induce the membership of a church to act in accordance with the Scripture rule. There are always the relatives and friends of the guilty members who are not willing to exercise discipline. There is no excuse for this weakness on the part of the membership of the church. Everyone concerned is harmed and no one is helped by a church's refusal to practice disciplinary measures when the New Testament clearly prescribes such action. The church is weakened in spiritual power and it loses the respect of the onlooking world. The member who needs to be rebuked is harmed by not receiving the rebuke which the situation demands. This is the fundamental explanation for the lack of effectiveness of much of our church endeavor today.

The matter of church discipline is introduced by a case of fornication in the church at Corinth. Since the matters of fornication and adultery will be discussed prominently in the next few lessons, no full discussion of this subject will be attempted at this time. It may be observed here that this is one of the most perplexing of all problems that come up in the practical working of a church. There are almost as many varying ideas on the subject as there are Bible students among us.

As to our present lesson, the erring man had his father's wife. It is not evident whether he had married his father's widow, or his divorced wife, or whether he was living with her without benefit of wedlock. The Law of Moses forbade an Israelite to marry his father's widow, see Leviticus 18:8, but this fact does not help us much with the present problem. It is suggested that any one of the situations mentioned above would be wrong on the part of a church member. Practical details will come out when we study the sixth and seventh chapters of the book.

The most vital point in our present lesson is the attitude of the members of a church when one of her members falls into sin. Paul tells us clearly what the reaction of the Corinthian brethren was. They were puffed up, and they were rejoicing in the sin the man committed. Doubtless they were puffed up with a spirit of superior righteousness. This man had done a thing worse than they themselves had done and they were elated by their spirit of self-righteousness. They rejoiced in his sin because it gave them the occasion to revel in their own righteousness. They were better than he in this particular detail at least, and the thought gave them a pleasing sense of self esteem. It is possible that some gloried in the sin of this church member because it seemed to give more leeway to others to indulge in sin of

one kind or another. It is a strange trait of human nature that our ideas of right and decency are largely relative; we are not so much concerned with what is ultimately right and wrong, but our goal is to do as well as, or just a shade better than, those with whom we associate. This principle is true of the masses of people, even though the general moral standard may be very low. This is why the moral fiber of a whole nation decays with the passing of time: the upright seeks to do just a little better than the great sinner. Paul tells the Corinthian brethren in effect that the whole church should have repented of the sin that one member committed. There seems to be no way of escaping this conclusion, and there seems to be no way of escaping the import of it and the responsibility it throws upon the church. Do we repent and grieve for the sins that our fellow church members commit? It seems if we do not that we do not measure up to the Scripture requirement of a church.

The Offending Brother,

It is reported commonly *that there is* fornication among you,

and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

verses 1-2.

The nature of the offence was that there was fornication among the membership of the church at Corinth. A man had his father's wife. The exact nature of this relationship is not told by Paul in his rebuke of the church. He shamed them by saying such a situation did not exist among the Gentiles, or the heathen nations.

Not only did the case of fornication exist among the membership of the church, but also, the brethren were puffed up about it. It is not certain just what is meant by their being puffed up, but likely they were reveling in their own righteousness and despising the fallen brother.

Paul tells them they should have mourned in order that the one who had done the sin might be taken from their midst. It is evident that the whole church should have repented and grieved over the sin of a member.

What the Church Should Do,

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my

spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

verses 3-5.

Paul had already judged concerning the case though he was not present. This was a case wherein there could be no circumstances to alter the case or excuse the church from acting upon it. He was present in spirit in that he was vitally interested in the welfare of the church.

From verse four there can be no doubt that it was the duty of the church to act on this case which had arisen among them. There are many in Baptist churches today who are willing to so wrest the Scriptures that it will not ever be necessary to exclude a member. In taking such an attitude they positively deny the clear teaching of this verse.

The church should enter into the matter in the spirit of Paul, which was a true Christian spirit, and they should operate in the power of Christ. The power of Christ is invoked only as a church acts in a Scriptural manner. This latter statement should be shouted from the housetops until every church member understands its import and accepts it. The power of Christ does not accompany religious bodies which do not walk according to the New Testament rule.

This sinning man was to be delivered to Satan for the destruction of the flesh. He was to be excluded from the church membership. It did not take his salvation away from him, for neither the church nor its members saved him in the first place. Delivering him over to Satan is simply turning him out into the world where he does not have the teaching, guiding, comforting, and admonishing influence of the church. The truth of Christ prevails in the church. He was to be cast out into the world where the lie of Satan abounds. Why attempt to make any more or less out of this matter?

The saving of the spirit refers to the works of righteousness which a man will have manifested in the day of the Lord, which is the resurrection day. There is no need for anyone to try to read falling from grace into it for it simply is not there.

The Leaven of Harbored Sin,

Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:[††] Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

verses 6-8.

The church should not glory in this sin, because the sin of the one man put sin in the whole church, just as a little leaven permeates the whole mass of dough.

The old leaven was the old manner of sinful life the people had lived. Matthew 16:6-12, along with many other passages, teaches us that leaven is always a type of sin.

The new lump was the church, whose members had forsaken the old life of sin to walk in newness of life with Christ by faith.

The feast kept by the church is communion with Christ by the Spirit, attained by a New Testament walk. There may be a reference to the Lord's supper here also.

Judging Sinners in the Church,

I wrote unto you in an epistle not to company with fornicators:

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

For what have I to do to judge them also[‡‡] that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

verses 9-13.

Let the student learn the list of sinners whose ways are not to be tolerated in the church. This means that the church members are not to do these things wilfully, and if they do them inadvertently they are to repent and turn from the sin when it is so done.

This lesson teaches that church members should be excluded from the fellowship for certain offences. Those Scriptures which are called up to deny this fact are

perverted when they are so used. It is a terribly perilous thing to array one passage of the word of God against another whose meaning cannot be questioned.

I:6 ~ SETTLING INTERNAL STRIFE

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother, and **that** before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, **ye** do wrong, and defraud, and **that** *your* brethren.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but **I** will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both **it** and **them**. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Corinthians 6:1-20

INTRODUCTION

There are three fundamental Scripture principles involved in this lesson which are intimately related to one another. If the student will take careful note of these and keep them in mind as he studies the details of the lesson, he may hope to see a sensible pattern. If he does not do so, then the details are likely to appear mysterious and contradictory to one another. These fundamental principles may be stated in the following terms:

1. the church saint is to walk in the Spirit and not after the flesh.
2. the Bible makes clear distinction between willful sins and incidental sins; that is, sins that are committed without premeditation or deliberate planning.
3. some acts are sin only if we make them so.

As to the first of the principles mentioned above, when one is born again a new spirit nature is created within him, which did not exist before. This new nature gives him a definite inclination to accept and follow the Scripture rule of faith and practice. The Holy Spirit also helps the infirmities of the flesh. When he lives and walks in this environment there is no law against him, for his thoughts and actions are right. If we follow this viewpoint to an extreme conclusion we would arrive at the idea of sinless perfection, which many have done. But the Bible reveals that the fleshly nature is not destroyed in the new birth, nor can it be completely destroyed by righteous living. It will ever remain to plague and trip up the child of God until the death of the body. Thus he has these two warring personalities within himself as long as he lives. Study Romans 7:15-25 on this subject. It is in the spirit discussed here that Paul says all things are lawful to him, meaning that anything he did in the letter and spirit of the New Testament was lawful. Stealing hogs would not be lawful to him, for it would not be possible under the spirit and letter of the New Testament. Nothing is right nor holy which violates both the letter and the spirit of the New Testament, and the very instant a child of God departs from the spiritual walk, he makes himself liable to moral law.

Our second related fundamental principle is the matter of willful, sins and incidental, accidental, or unpremeditated sins. For instance, covering up the truth in the stress of the moment is one thing; deliberately joining oneself to a harlot is an entirely different matter. For a Corinthian brother to be angry with his brother on the spur of the moment was one thing; for them to commonly go to law with one another before Gentile judges was entirely something else. This latter was a deliberate, premeditated violation of the New Testament principle. No one ever does it and escapes the consequences. For a brother to secretly and momentarily lust after a woman was an incidental sin; for a brother to practice fornication in the knowledge of the whole church was a deliberate sin, accepted not only by the man himself, but by the whole church also. If one can keep this distinction in mind he should have no trouble with this lesson; otherwise it must remain a hopeless jumble to him.

The third principle is that sin is sometimes sin because we make it so. This is not so of every situation by any means. It is never right under any circumstances to commit murder or adultery or to curse God. But Paul clearly sets forth examples wherein a thing was sin to one but not sin to another. Study the eighth chapter of I Corinthians on this subject.

Eating meat in worship to an idol was a sin. Eating the same meat without regard to the idol was not sin. Eating the Lord's supper in memory of the death of Christ was a great virtue. Eating this supper with some other motive was a sin that brought death to many of the church members; see I Corinthians 11:26, 30. Again, it is insisted that a due recognition of these three principles will clear up most of the perplexing details of our present lesson.

Judgment by the Saints,

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. [§§] I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

verses 1-5.

The chapter begins with a rebuke of the saints for going to law with one another before the unjust rather than having their matters settled among the saints. At Matthew 18:15-17 Jesus lays down the following rule for such situations: Two church members should first try to settle their differences between themselves. If they fail, then two or three brethren should be called in for witnesses and for counsel. If this plan fails, then the matter should be presented to the church. If the stubborn brother fails to heed the counsel of the church, then he should be excluded from the fellowship of the church.

The saints should judge the matters that come up among them because they shall judge the world. The saints will judge and rule the world with Christ during the thousand years of the Millennial reign; see Revelation 20: 4-6 and Matthew 19:28.

The saints judging angels is somewhat of a puzzle. Angels were created with far more understanding than men. Despite this understanding some angels rebelled against God and fell into sin and everlasting destruction. With far less wisdom by nature, some men accept Christ and come into eternal glorification. Their choice stands as a great condemnation of the course chosen by rebellious angels. Furthermore, angels become the servants of the saved; see Hebrews 1:14.

It seems Paul is speaking in sarcasm when he admonishes the church to choose those lightly esteemed ones to judge of their worldly matters. Surely if they would accept the judgments of worldly men they would be willing to accept the judgments of the least of those who are to inherit the world.

Judgment by the World,

But brother goeth to law with brother, and **that** before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, **ye** do wrong, and defraud, and **that** *your* brethren.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

verses 6-11.

As a common practice, the church members were going to law before unsaved judges over matters that came up between them. These judges and their systems were to be condemned with the world when Christ should take judgment into His hands. Therefore the brethren should commit their causes to those who were destined to reign forever with Christ. They would not give judgment to those to whom Christ has given judgment. It would be better to suffer wrong than to defer judgment to the unrighteous.

The saints in their past lives had been all manner of evil and sinful characters such as adulterers, idolaters, thieves, covetous, etc.; but they had been washed, sanctified, and made righteous in the name of Christ and by the operation of the Holy Spirit of God.

It is utterly illogical then that they should turn from the God who had freed them from all uncleanness and guilt and go back to those old ways in which they had been branded as all manner of sinners and unclean persons. Let it be noted that the blood of Christ cleanses from all sin, regardless of what one has done before he becomes a child of God, except as he may be able to make restitution for his past sins. If a man has robbed a bank and still has the money in his possession when he is saved, then he would logically return the stolen money. Simply saying he was sorry he had stolen the money would not clear the account in such an instance.

Wilful Sins and Incidental Sins,

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are

bought with a price: therefore glorify God in your body, and in your spirit, which are God's.[***]

verses 12-20.

It seems the deep argument is that when we are saved we become united in spirit with Christ. When we are united with the church we become united in body with Him, for the church is the body and manifestation of Christ in the world. We commit unpremeditated sins which we then disown in repentance and confession. These are the sins without the body. They creep in, but we cast them out. But a premeditated sin is like the act of fornication. It is entered into deliberately, and as the fornicator becomes one body with the harlot, we become identified with our willful sin, whether as an individual or as a church. Thus we sin against our personal bodies, which are dedicated to Christ, and we sin against our united body, the church, which is also the body of Christ, when we sin wilfully either as individual members or as a church. The fornicator of the fifth chapter sinned against himself and his church. The church sinned against herself in allowing fornication in her midst. The church is the temple in which the Holy Spirit came to abide on the day of Pentecost. The church, both as individuals and as a group, is obligated to keep this temple pure.

We have been bought with the price of the blood of Christ, first as individuals unto salvation, and second as a group to be the body and representative of Christ in the world. Since we have been bought into an infinitely better position and destiny we are unalterably obligated to glorify God both in body and in spirit.

I:7 ~ THE MARRIAGE OF BELIEVERS

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as **I**. But if they cannot contain, let them marry: for it is better to marry than to burn.

And unto the married I command, *yet* not **I**, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

But to the rest speak **I**, not the Lord: If any brother hath a wife that believeth not, and **she** be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if **he** be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Let every man abide in the same calling wherein he was called. Art thou called *being a* servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being a* servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou

marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his wife*. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

I Corinthians 7:1-40

INTRODUCTION

In this lesson we are faced squarely with the issue of marriage and divorce as it pertains to church members. This is an embarrassing subject to our people for two reasons. One of them is the many cases of divorce and remarriage in the membership of our churches. The other is the fact that there is no uniformity of belief and practice among our churches on the subject. Not all will agree with the position which will be set forth in this lesson on the vexing subject, but this

view of the situation is worthy of the most serious consideration by those who are puzzled as to just what the Scripture rule on this matter is for church members. The introduction will consist of an effort to lay down a fundamental rule concerning different statements of the Scriptures. If the student sees and accepts the point here, he will be prepared to follow the viewpoint through the lesson. If he does not understand this principle, or if he rejects it as incorrect, then he likely will not agree with the interpretations of the various situations that are discussed.

At Matthew 19:3-12, the Pharisees attempted to array Jesus and Moses against one another on the subject of divorce and remarriage. In verse eight Jesus would seem to set Moses in the light of a compromiser because of the hardness of the hearts of the people. That is, it would appear that Moses departed from the original law on this subject simply because the people refused to be governed by that original law which was given to Adam and Eve in Eden before the fall. But the matter appears in a different light when we go to Deuteronomy 24:1 and read the law of Moses on this subject. He says that a man may put away his wife if he finds some uncleanness in her. The Hebrew text likely means sexual uncleanness, the statement being stronger than is shown in the common version of the Bible. In other words, if a man found that he had married a harlot, he might put her away by divorce. This is probably the law Joseph meant to invoke when he found that Mary was with child before the birth of Jesus.

When God gave the law to Adam in Eden he said nothing at all about divorce, adultery, uncleanness, or any other sinful eventuality, for man was in a state of innocence, holiness, and purity of mind and heart. God did not say, "Thou shalt not commit adultery," for man would never think of committing adultery in the state in which he then was. God simply laid down an ideal law for an ideal situation, and that was all there was to it at that time. Let each one fully decide whether he believes this latter statement is true or not before we go on. If he accepts it, then we are ready to lay down a fundamental principle of Bible study.

There are two kinds of law expressed in the Bible. One of them sets forth the perfect will of God for a sinless situation. This kind of law prevailed in Eden before the fall, and it will prevail among the saints after we are glorified. The other kind of law does the best it can to patch up the details of a sinful order. Moses gave this latter kind of law to Israel; and, it is the kind of law that has prevailed in the world since the fall of man. God did not give Adam a rule for putting away his wife because Adam would not find any fault in her. Moses gave Israel a law for putting away their wives because many of them would find fault of sexual uncleanness in their wives. It is this very fact which Jesus was driving at when He told the Pharisees that Moses gave them the law of divorce because of the hardness of their hearts. He also told them it had not been so in the beginning. This original ideal

law was called up by Jesus to show the self-righteous Pharisees they were not perfect before God as they claimed to be.

Jesus made appeals to this perfect law on a number of occasions. For instance, when He told the Jews that the one among them without sin should first cast a stone upon the adulterous woman, John 8:7, He certainly was not teaching about church discipline. He was again convicting the self-righteous that they were sinners.

In the fifth chapter of Matthew in the sermon on the Mount, Jesus said much in the way of comparing the perfect or ideal law of God with that given to Israel through the hand of Moses. His purpose was to show believers how we must stand on the foundation of grace, and not on one of law as we live our lives in the world. It seems Israel one time declared that they would live up to the perfect law of God, but the result was that an Israelite almost immediately was stoned to death for gathering sticks to build a fire on the Sabbath day, Numbers 15:32-36.

All this discussion has been given for the purpose of leading up to the proposition that we will find the practical laws for marriage and divorce in such passages as the one we are now studying, and not in the sayings of Jesus when His purpose was to show the Jews their imperfections. Taking this view of things the Scriptures seem to harmonize perfectly on the subject under discussion. Otherwise they seem to be a mass of hopeless contradictions.

The Rule Concerning Celibacy,

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

verses 1-9.

When the Corinthians became church saints and changed from their old manner of life, many perplexing questions arose among them. Since they were to devote their lives first and foremost to the service of Christ, they were puzzled about a number of questions that pertained to the marriage relationship. Paul says it would be better for a man to leave off relationships with a woman, but to avoid fornication every man should have his own wife. Paul here recognizes the need of normal people for the normal family relationship and makes provision for it. Let no one forget this fact who is inclined to take an extreme view of these matters.

When the people became Christians they were not to forsake the normal marriage relationship. He warns that if they did so they were likely to fall into the snare of the devil by their incontinence.

Paul himself seems to have been a celibate, or one who did not have the normal desire for a family relationship. He wished that all men were like himself, but warned that a man should not attempt this manner of life unless he were properly constituted to go through with it successfully.

It is better for the unmarried to remain that way, but if they have strong desire then it is better to marry.

Believers and Divorce,

And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

verses 10-16.

A believing husband and wife are not to separate. If they do separate, they are to remain single. There seems to be no New Testament permission for them to divorce and marry someone else, unless adultery caused the separation.

If an unbeliever will dwell in peace with a believer, the believer is not to put away the unbeliever simply because he is an unbeliever. But, if the unbeliever leaves the believer, then the Christian is not bound by the marriage obligation. It seems the believer so forsaken is free to marry again among the church membership.

The church member should try to live with the unbeliever in the hope of leading him to the Lord. But, perhaps, if there is discord over the life of the believer, the unbeliever involved is reckoned as breaking the marriage tie. Notice this latter is a suggestion and not a positive assertion.

Remaining as One is Called,

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Let every man abide in the same calling wherein he was called. Art thou called *being a* servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being a* servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not;

and they that buy, as though they possessed not; And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

verses 17-31.

Barring the matter of making moral restitution wherever it is demanded and wherever it is possible, one should remain in the condition in which he is called. Applying this rule to the marriage relationship, it would seem the wife a man is living with when he unites with the church is the one with whom he must continue.

Christians should not be bound by law, because they have been brought to freedom by the blood of Christ. They should live in the spirit of the New Testament, which is the spirit of love towards God and man and free from bondage to any code of laws.

Worldly matters should be secondary because life here is troublous, and we are all rushing on into eternity. Do not be weighed down by fleeting things.

Whether to Marry a Virgin,

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his wife*. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in

the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

verses 32-40.

It is better not to marry because the individual will have more of time, affection and resources to spend in the service of the Lord. This is the only argument which Paul makes in favor of celibacy. He does not make it binding on any Christian — preacher or otherwise.

It seems the case of the virgin which is introduced at verse 36 is the case where a man is engaged to be married to a virgin when he becomes a church member. The question is should he go on and marry the virgin, or should he refuse to do so and devote his life wholly to the cause of Christ?

Verse 39 specifies that a church member is to marry only in the Lord, which seems to mean among the membership of the church. In about nine cases out of ten, this rule proves to be expedient as well as Scriptural. Much heartbreak could be avoided by the observance of this rule.

I:8 ~ CHRISTIAN LIBERTY

Now as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in

the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 Corinthians 8:1-13

INTRODUCTION

First Corinthians deals with vital points of doctrine and practice of the church all the way through. First, there was the matter of divisions in the church over preachers. Second, there was the case of the notorious adultery in the membership of the church. Third, the church members were going to law with one another before Gentile judges when they should have settled their matters among themselves as Christians. Fourth, the questions of the details of the marriage relationship came upon them, Paul giving the details of this relationship as it applies to church members. The fifth item, which we are to study in this lesson, has to do with eating meat which had been dedicated to the worship of idols.

It appears that in the pagan religion an animal would be offered in sacrifice to the idol. Instead of burning all of the flesh on the altar as the Israelites did in some of their offerings, they would save part or all of the edible flesh. This flesh was delivered to the markets, where it was sold to the general public. It would appear that some people bought and ate this flesh as a matter of worship to the idol god. With others it was a matter of indifference. They ate the meat in the same attitude in which they would eat any other. It will be recalled that the people of Greece, where Corinth was located, were idolatrous. The buying and eating of this meat dedicated to idols must have been a very common thing among the people.

No doubt, all of these church members had in the past eaten such flesh as an act of worship to some idol God. Therefore, it was a burning question to them as to what to do about the practice now that they no longer worshipped the idol and had dedicated their lives to Christ.

In dealing with the issue Paul runs into the same difficulty he has previously encountered in dealing with this church. They were fleshly rather than spiritual in their approach to the issues that arose among them. Once again Paul lays down the principle that they have been bought out of bondage to the world, and now they are free men in Christ Jesus. They are no longer bound by superstition and the

carnal commandments of men. This being true, such a question as the eating of flesh offered to idols should not be a problem to them at all. They could eat the dedicated flesh just as they ate any other flesh, disregarding the idol, for an idol is nothing. But, they shrank back from that new freedom they had gained in Christ and worried themselves about the carnal ordinances of men. This was because they were yet carnal themselves and had not advanced to that spiritual walk which is attained by a true understanding of New Testament principles. Multitudes who imagine they are the most spiritual are laboring under the same kinds of questionings and fears as those which beset the fleshly Corinthians.

Will we ever hear the end of what one must do or must not do in the way of fleshly observances to have a part in the bride of Christ? The understanding man realized it was a matter of indifference as to whether he ate or did not eat the idol sacrifice. It was of far more importance that the people should understand the true spirit of the New Testament which would set them free from all carnal ordinances of men. In this spirit love displaces hate; humility displaces pride; zeal for Christ displaces zeal for the world and a simple faith displaces the haughtiness of fleshly knowledge. Against such things as these there is no human law at all. Paul labored diligently to get the Corinthians to see these things, but with indifferent results; even so, it is true with us today when in the pride of our fleshliness we refuse to be convinced we are not highly spiritual.

Charity Better Than Knowledge,

Now as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.

verses 1-3.

Stated in modern day terms, the problem of eating meat dedicated to idols has to do with our attitude toward those things that are not sinful within themselves, but which may be made sinful by our attitude in our indulgence in them. As an illustration of what is meant, the following is offered: Dancing within itself is no more sinful than running a foot race. It becomes sinful because of the lust that is usually associated with it.

Paul says that knowledge puffs up. He means that manner of knowledge by which a Christian might be enabled to walk by intellectual light. It is attractive because it enables one to walk in the pride of his own virtues and accomplishments. The

Corinthians were seeking knowledge so that they would not be forced to walk in the charity which is begotten by humility.

Charity, which is love, builds up. Guided by charity, the strong Christian would already have known what to do about the meat offered to idols. He would have left it off for fear of casting a stumbling stone in the way of his weak brother. Seeking the welfare of others, our own problems have a way of taking care of themselves.

Verses 2 and 3 tell us of the manner of our connection with God. If anyone thinks he knows anything, that is, if he takes pride in his knowledge, he does not know anything aright. Our connection with God is love and not knowledge. The blind man of the ninth chapter of John did not know anything theologically speaking, but he had connection with God. The Jews who accused him had much theological learning, but they did not have connection with God. Their knowledge was vain; his ignorance was fruitful.

Only One Real God,

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

verses 4-6.

We should regard an idol as nothing at all, for it is nothing but the imagination of deluded minds. We should not give it the consideration of honoring it. Furthermore, we should not even give it the consideration of dishonoring it except to lead people out of their error of worshipping it. Would it not be better many times if people would ignore such pagan observances as Christmas and Easter rather than giving them the notice of preparing elaborate arguments against them? It is admitted, of course, that the people should occasionally be told the truth about these things, as Paul here tells the people the truth about idol sacrifices.

Other gods are the imagination of the minds of men and the works of their hands. Our God is the eternal planner of the universe and its inhabitants. He is the universal producer of all things and we have our existence in Him. He manifests Himself to us in His Son in such terms that we may know and worship Him in perfect confidence and not in the blind, vague and fleshly ways that others worship their gods. In other words, He is real and not a figment of a deluded imagination.

He draws us to Him by love and not in the fear that dominates all others to worship their gods.

Freedom from Superstition,

Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

verses 7-8.

There were some of the brethren who yet regarded the idol as a real god, and they ate the dedicated flesh with regard to the non-existent idol. This is because they had not grown in the knowledge of Christ as they should. They were like those saved people who fear the Devil as a god who can get them if they do not live clean, ceremonial lives.

The Christian was free to eat or not to eat according to his good pleasure and the expediency of the situation, for meat does not commend us to God, nor does refusing to eat commend us to Him.

The Lord's supper is different from the idol sacrifice in that it is commemorated to a real God and not an imaginary one. However, the spirit is more vital than the letter even in the matter of the Lord's supper, as we may learn from 1Cor. 11:29. It consists of a church eating unleavened bread and the fruit of the vine; but, each member must discern the body and blood of the Lord if it is done properly.

Being our Brother's Keeper,

But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

verses 9-13.

The Christian is urged to walk in liberty with reference to such matters as idol sacrifices. Then he is warned to be careful what he does, for the sake of his weak brother, who does not understand his freedom and his motives in this freedom.

This weak brother would surely think the strong brother was worshipping the idol. He would follow his example and likewise worship the idol.

The weak brother would not lose his salvation in worshipping the idol, but he would lose all the joy of salvation. He would believe an error and teach an error to others. All of his reward would perish and he would be the cause of other people going to Hell.

When we offend or deceive a weak brother, we do not merely sin against him, but also against the Christ who died for him.

Because of the effect in those weak people who beheld his actions and might wrongly interpret them, Paul would not eat an idol's meat as long as he lived. Notice he did not fear any evil consequences upon himself, but rather those that were sure to fall upon the weaker brother. We should all examine our conduct long and thoroughly from this standpoint. One of our greatest problems is getting people to understand our position and motives in Christ. Paul urges that it is best done by living above reproach in the sight of all men.

I:9 ~ A LESSON ON MINISTERIAL SUPPORT

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether

for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather?

Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

But I have used none of these things:

Neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

I Corinthians 9:1-18

INTRODUCTION

The subject of this lesson is the financial support of the ministry. Some other questions also are treated briefly. It seems some had even injected the question as to whether Paul were a legitimate apostle. The question was raised as to whether the apostles should follow the same practices of eating and drinking as other people. Again, it seems some thought the apostles should not marry as the other church members were accustomed to do. In other words, there was a tendency to set the ministers apart in a different class from the general run of the people much as the Catholics do. Let it be noted that Paul vehemently denies all such separation of the ministry from the masses. There were still others who appear to have thought it was the duty of Paul and Barnabas to work at secular labor for their living. This seems very strange in view of the fact they had apparently supported other preachers willingly. Perhaps Paul had been too lenient with them on this matter. There is such a thing as a minister's being badly mistreated in this detail because he refuses to uphold the Scripture rule and assert his own rights.

There are still many people among us who need to use common sense in the matter of the financial support of the ministry. They strenuously object to any arrangements whereby the pastor of the church may work on a businesslike basis. Their plea is that the servant of the Lord ought to walk by faith and look to the Lord for his sustenance. In their own business affairs they strictly demand guarantees and assurances on the part of those with whom they do business. But according to them it is a scandalous thing for the minister to make any such demands for assurance concerning his material affairs. These people simply want the minister to live by one standard and themselves by another. This may represent the holiness and hardshell philosophy of things; but it is certainly not the scriptural viewpoint. The Bible way is strictly the way of common sense where common sense will meet the demand.

Paul proves the principle of the financial support of the ministry both from logic and from the teachings of the Old Testament Scriptures. He adds his own inspired statement at the close of the lesson: "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel*" verse 14. He draws several illustrations to prove his point from logic. He then proves his logic from the Old Testament principles. The law said that the ox that tread out the corn would not be muzzled, and Paul interpreted it as meaning that spiritual ministers should be supported. The ministers of the Temple in Israel lived of the offerings which the other people brought to the Temple. He left the deniers of ministerial support without a word to answer.

Despite his conclusive proof that the ministry should be supported, Paul goes on to state, in effect, that he would support himself and preach the gospel without charge if the people would not support him freely. It seems that some evil results followed his doing this in that the people came to feel they had no obligation to support him. As a general principle, the minister who fails to encourage the support of the ministry hurts himself, his people, and the work in general. The ministry is a full-time job for those who can and will make it so. Any time spent working at secular labor is time wasted in the cause of Christ.

On the other hand, there is no excuse for a minister to live wastefully and idly among his people. We cannot very well blame hard-working people for being reluctant to support liberally a minister who spends irresponsibly. Here is another instance wherein all things should be done in decency, order, and moderation.

Paul Answers his Accusers,

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?

verses 1-6.

The evidence is that in his absence some of the Corinthian brethren had made strong complaints about the conduct of Paul. It seems some had denied the authority of his apostleship. In answering their charges he claims apostolic authority and bolsters his claim by pointing out that he had seen Jesus Christ the Lord.

He did not stop with asserting his authority but went on to prove it by the fact that the Lord had blessed his efforts in saving the Corinthians and establishing the church among them.

Some of the brethren were criticizing the manner of eating of Paul and Barnabas, denying their right to marry a wife, and arguing that these two brethren should work at secular labor for a living.

He Proves Ministerial Support by the Law,

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather?

Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at

the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

verses 7-14.

The first argument Paul makes for the support of the ministry is from the logic of common sense and the propriety of things. They all know a soldier did not go to war for his country and work at some productive labor to support himself at the same time. It would be a physical impossibility as well as a grave injustice. Those who stayed at home, for whom the soldier was fighting, should support him. Likewise, if a man spent his time and efforts at keeping a vineyard, or feeding a flock, he would live of the fruits of his labors. So why should the minister of the gospel not live the same way?

He made his appeal to the Scriptures of the Old Testament wherein the law said a man should not muzzle the mouth of the ox that tread out the grain. The ox should be allowed to eat what he required as he labored. Paul says the real import is that laborers for God should be fed. Again the members of the tribe of Levi lived from the offerings of the other tribes which they brought to the house of God. It was perfectly right and logical that they should do so, for they labored for the other tribes in matters of their religion.

Paul had sown spiritual things for the Corinthians and it was right that he should reap from them the fleshly things which he might need. This is a perfectly fair argument any way one may wish to examine it.

The strange thing is that other ministers had received material support from these brethren without protest. It looks suspiciously as though Paul had been too lenient with this church in his own spirit of independence. The pastor has no one to blame but himself when he suffers financially if he has not taught the people to support him.

We must regard the views of Paul in the same light as those of some of our present-day brethren. Our brethren are not inspired, hence their views are faulty. But Paul was inspired of God, and what he says is the command of God, unless the context shows it to be otherwise; e.g. I Cor. 7:6; II Cor. 8:8. Therefore we are to take it as the pure Word of God when Paul says, "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" This one statement should be the end of all controversy on this subject of whether the ministry should be supported.

Paul Desired the Better Reward,

But I have used none of these things:

Neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

verses 15-18.

Paul says he had used none of these things, meaning either that he had received no financial support or that he had not used Scripture authority to demand such support. Probably he meant the latter. He says he did not write the argument for ministerial support in order to gain support for himself. He would rather die than have anyone make his glorying in the gospel void. It seems his desire is that no one would have any occasion to accuse him of preaching for money.

He goes on to explain about his glorying in the gospel. He does not glory in himself nor in his attainments in the gospel because the necessity was laid upon him to preach the gospel. He says that woe would be his if he did not preach the gospel. Some men say they preach because they have a burning desire to preach. Others say preaching was virtually forced on them. Each group is inclined to accuse the other of not having a legitimate call to preach. Both are wrong in making such accusations because the call to preach arouses different reactions in different men.

If he preached willingly he would receive a reward. If he preached against his will, then a dispensation of the gospel was committed to him. From the Greek text this dispensation of the gospel means that he is placed in the position of a servant fulfilling an obligation.

He wanted to preach the gospel without charge in order that he should not by any means misuse his authority in the gospel. We can both admire his effort to make the gospel without blame or reproach from the world and at the same time deplore the bad precedent he seems to have set among the Corinthian brethren. Supporting the ministry should have gone without an argument among them.

PAUL WILLING TO BE A SERVANT OF ALL

For though I be free from all *men,* yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might

gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak: I am made all things to all *men,* that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now **they** *do it* to obtain a corruptible crown; but **we** an incorruptible. **I** therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

I Corinthians 9:19-27

INTRODUCTION

Viewed merely on the surface of things, one is likely to get a very bad impression of the personal motives of Paul from the things he writes to the Corinthian brethren. The surface view would be that he was much interested in promoting himself and that he took great pride in preaching the gospel at his own expense. We know from the revelation of his character and motives as stated elsewhere in the Scriptures that this view is not the right one. Hence, we need to take a careful view of what he says about his preaching and his attitude towards being supported by the brethren where he preached.

At the close of the last lesson he raises the question as to what his reward shall be. His answer is that he may preach the gospel of Christ without charge so that he might not abuse his authority in the gospel. This was not that he himself might be held in high esteem by the brethren, but that the gospel which he preached might be highly esteemed. It was not that he wished to avoid the accusation that he was a preacher for money, but it was that he wished to avoid the accusation that the gospel of Christ is a gospel for commercial gain on the part of those who preach it. It makes all the difference in the world that Paul was jealous for the gospel rather than being jealous for his own reputation. It made no difference what people thought of him as a personal matter, but it is very hard to separate a man from the cause which he represents. Hence, on the surface of things, there is a hint of Paul's being much concerned about his own popularity, when in truth his sole interest was that the cause of Christ should not suffer from any personal benefit he might claim from the people.

As a minister of the gospel, he became a servant to all. As he goes into the details of his work as a servant of the gospel to all people, one may very easily jump to the conclusion that he has become a compromiser in order to gain the favor of sinners. Many modern preachers have done precisely this, but we know that Paul stood firmly for the truth of God under all circumstances. This being true, there are certain limitations to his statement that he became all things to all men in order to win them to Christ. He went as far as he could in that direction without compromising moral and spiritual principles.

This is one of the most treacherous problems which any Christian worker has to meet and cope with. The question is just how far may we meet the world on equal terms in our effort to win them to the Lord. If one goes too far in making friendly overtures to the world, he becomes a compromiser of the truth of God. If he does not go far enough, he defeats his own purpose of trying to find a meeting ground with the sinners whom he wishes to lead to Christ.

Paul says he was free from all men. He was free in two respects. He had been made free from all carnal ordinances of men in his submission of himself to Christ for salvation. He was not a slave to any man's code of laws. Again, he was free in the sense that he had not obligated himself to any in material things as he had preached the gospel to them.

Yet he counted himself a servant of all. At Rom. 1:14 he tells us: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." He goes on to explain his obligation was to preach the gospel to all men so far as he had opportunity to do so. He did all these things for the gospel's sake, that he might be partaker of the gospel with them. This casts a new light on the whole situation. He wanted them to be partakers of the gospel in the true sense so that he might have fellowship with them in the pure gospel. This is one view of our ministry which we should not overlook. When we turn one from the world to salvation and the service of the Lord, we change an enemy to a friend and an opposer to an understanding helper. No wonder then that Paul would go to such great lengths to win Jew and Gentile to Christ.

The last part of our lesson consists in illustrations from the field of athletic games to prove the point of moderation and discipline in life. One of the most far-fetched ideas ever advanced is that these illustrations are given to advocate athletic games sponsored by churches. By the same absurd line of reasoning one could arrive at the conclusion the Scriptures advocate murder on the part of the saints simply because they make reference to the crime of murder.

Accommodating Himself to the People,

For though I be free from all *men,* yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak: I am made all things to all *men,* that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

verses 19-23.

Paul was free from all men in that salvation had given him freedom from the ordinances of men, just as is the case with every saved person. He did not live in fear of losing his salvation if he did not in every detail obey the gospel. Again he was free in that he had not made himself a burden to the people to whom he had preached the gospel. Some preachers go into homes and make unreasonable demands in the way of entertainment, seemingly to impress on the folks that somebody great has come their way. Paul had not done these things.

Paul was a Jew and he had formerly been fully involved in their way of thinking and acting. Thus it was easy for him to see the Jewish viewpoint and agree with them so far as he could do so without compromising the new knowledge and experience he had gained in Christ. We will come much nearer to winning a person if we agree with him in everything we can than we will by condemning everything about him. He became a Jew again and put himself under the Jewish law for their sakes in so far as it did not clash with his new freedom from law in Christ.

When he came to deal with Gentiles, who had never been under the Law of Moses, he discarded the discussion of law entirely and approached the way of salvation from their particular background. This fact is beautifully illustrated in the sermon preached to the Athenians on Mars' Hill. Paul says nothing there about the Law of Moses, nor even the Old Testament prophets. He says rather, "...TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, 𝔥𝔦𝔪 declare 𝔍 unto you." Acts 17:23. So his becoming without law to those without law is not that he became what we would term an outlaw, but so far as conscience would allow he stood and reasoned from their viewpoint.

Let it be clearly understood that such indefinite statements as Paul's becoming all things to all men must be limited by the teachings of the Scriptures where the statements are more specific on subjects of morality and contending for the pure faith. We must never destroy the force of plain statements by setting what we may

imply from obscure statements in array against them. This is the way most false doctrines are upheld.

His ultimate goal in all these things is to win sinners to Christ and, finally, to bring them around to his viewpoint in all things. Many pastors could learn a valuable lesson here in diplomacy.

The Illustrations from Athletic Contests,

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now **they** *do it* to obtain a corruptible crown; but **we** an incorruptible. **I** therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

verses 24-27.

Paul is writing primarily to a people with Greek background. Athletic contests had long been very popular among them. There were the arenas and the stadiums where great multitudes gathered to witness the contests of running, jumping, boxing, etc. Therefore, the illustration of the foot race was well understood by the people to whom he was writing. As is the case today, a number of individuals engaged in the race but only one came out winner. It was not a matter of indifference to the runner when he entered into the race. He ran with all his might with his whole energy directed toward the goal. The Christian is running for the prize of comfort and assurance in the present life and a bountiful reward at the resurrection. These things demand constant alertness and the very best effort of which one is capable.

He next reverts to the period of training of the runner: he is temperate in all things. He carefully guards his diet to put himself in the best of physical condition. He leaves off everything that would weaken his body in any way. Since we are running to obtain an incorruptible crown which lasts forever, we should strive even harder than the Greek runner of a foot race who sought a temporary crown of laurel leaves.

A straight line is the shortest distance between two given points. Naturally, then, the runner would be alert to run in a straight line directly towards the goal. The boxer directs his blows toward his opponent and does not waste his energy beating the air. Likewise, the Christian must have his eye set on the goal of advancing the cause of Christ and defeating the enemies of that cause.

Paul sets himself up as an example to the brethren in this respect. It seems he was as completely devoted to the cause as a man could possibly be.

He expresses the fear that, having preached and led others to Christ and in the way of rewards, he himself might become a castaway. This means that he might become unprofitable as a servant. This can happen to anyone in several different ways. One can become involved in a sin of the world and lose his influence. He can become involved in business or other worldly affairs to the extent of becoming unprofitable in the work of the Lord. Or, he can start compromising the Word until his work becomes unprofitable. Probably this last is the most common way of becoming a castaway. We must never slacken in our contending for the faith.

"The Bible exhorts Christians to **race** for the prize of reigning with Jesus in His future kingdom: ... The context of this Bible passage is winning a crown at the **judgment seat**. What does it mean to be a "castaway" at the future judgment seat? Paul is certainly not worried about losing salvation in **eternity**. However, many advocates of the Biblical doctrine of eternal security do not interpret such warnings in their fullness. Paul is striving to have a place in the future **kingdom of God**. This millennial (i.e. 1000 year) kingdom is a **prize** for suffering against sin, the world and the Devil: 2 Timothy 2:12; Philippians 3:14; 2 Thessalonians 1:5; Matthew 6:33; Colossians 3:23-25; Galatians 5:21

The above Scriptures reveal that the future millennial kingdom is a reward for faithfulness. All Christians will spend eternity with God. This is the inheritance that every child of God will enjoy. Yet, the millennial reign is a **double portion**. It is the inheritance **that firstborn sons** will receive (Deuteronomy 21:15-17, Romans 8:29; Hebrews 12:23). This privileged position is only granted to those who suffer with Christ against sin and the world (Romans 8:17, Acts 14:22; 2 Thessalonians 1:5, etc.).

Christians who will not seek the prize of the kingdom will be held accountable for their negligence. While their brethren are enjoying a double portion of glory, the disobedient Christians **will receive for the wrong** which they have done (Colossians 3:25). Unfortunately, many modern Christians increasingly disparage the whole idea of such accountability."[12]

I:10 ~ A WARNING TO CHRISTIANS

Moreover, brethren, I would not that ye should be ignorant,

how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But

with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as **they** also lusted.

Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto **them** for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Wherefore, my dearly beloved, flee from idolatry.

I speak as to wise men; judge **ye** what I say.

I Corinthians 10:1-15

INTRODUCTION

The key verse of the lesson is verse 12, which reads: "*Wherefore let him that thinketh he standeth take heed lest he fall.*" The positon taken generally by the Protestant world is that if the saved person does not continue faithful to the Lord he will fall from grace in the sense of losing his salvation. The answer of Baptists generally has been that if one falls or turns away from the faith it is a sure indication he was not saved in the first place. This answer is right sometimes, but many times it is not the right explanation of the existing condition. This introduction will point out three ways in which people professing Christianity may fall. Baptists do not need to be embarrassed in the presence of advocates of falling from grace when we come to understand what the Bible teaches on this subject.

"Now let us turn again to the meaning of baptism as it is brought out in the typical baptism of Israel in the cloud and in the sea (**I Cor. 10:2**). Let us understand clearly that this was only a typical baptism. It pictures the New Testament church baptism, but it is not the reality of it as we are told in this same tenth chapter of

First Corinthians. The historical record is given in the fourteenth chapter of Exodus. We shall attempt to outline the essential facts of this transaction.

Israel had already been the chosen people of the Lord for four hundred thirty years when God visited them in Egypt to lead them out of the bondage. This statement is based on the time reckoning of Galatians 3:17 as to the time of the giving of the Abrahamic covenant. We are not concerned primarily with whether the individual Israelite was saved when they were in the Egyptian bondage for the covenant was with the nation as such, just as our covenant is with the church in the institutional sense and its terms apply to us only as we are identified with the church. These things being true we cannot logically regard the deliverance of Israel from Egypt as typical of God's bringing individual alien sinners into personal salvation.

Since Israel had already been the people of God for a long time when he brought them out of Egypt, their deliverance must represent a new and different way of His dealing with them. This is where their typical baptism becomes very significant. Joshua 24:14 says their fathers had served other gods on the other side of the river, which means Abraham and his fathers before him had served other gods in Egypt. These were the idols which the Egyptians had taught them to serve while Israel sojourned in the midst of the Egyptians.

Therefore, the calling of Israel out of Egypt was the calling of the people of God to a religious separation from the other religions of the world. They were to stop serving the idols of the Egyptians which they had been serving.

Until Israel had crossed the Red Sea they were in danger of being taken back into the Egyptian bondage. This would not typify the loss of salvation by anyone, but it would picture the people of God going right back into the false worship they had been carrying on. God deliberately led them to the Red Sea, and there He deliberately baptized them typically to set them free permanently from their bondage to Egypt, religiously as well as otherwise. Not only did the sea stand as a barrier between them and their returning to Egypt, but also the Pharoah who would take them back into bondage was dead. It is pretty strong teaching, but the power of the Devil is broken over those who flee for refuge to the church to escape religious deception and error. For Christ has decreed that the church shall preach and practice His truth until the end of the age. This is all parallel with Israel's escape from the bondage of the law when Jesus came and established the church. Another parallel is those of various nations escaping from their multiform idolatry to serve God in the truth of the New Testament church.

Israel was not personally regenerated in their baptism in the sea, but they were delivered from Egyptian idolatry by it. This ought to enable us to see more clearly what is meant to the Israelite to cease to be a servant under the law and become a mature son under the reign of grace.[13]

First, one may fall, and likely will do so, who has only a profession of salvation in the first place. Judas Iscariot is a good example of this situation. Acts 1:17, 20 tells us Judas was numbered with the apostles and had a part of the ministry. Long before the betrayal, Jesus said Judas was a devil, indicating he was not saved, John 6:70. John 18:9 says that Jesus had lost none of His disciples, and John 17:12 says none was lost but the son of perdition. The only way these two verses will harmonize is to take the true view that Judas was lost from church membership, but not from salvation. Acts 1:25 says Judas fell that he might go to his own place, which was Hell, and it had been his place all the while. An intelligent view of these Scripture statements will not allow us to believe he ever was saved. This kind of person is described at II Peter 2:22 in the following terms; "...*The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*"

Second, a saved person may fall in the sense of turning away from the faith after he has committed himself to the Christian life. This is the case with the adulterous man of the fifth chapter of I Corinthians. This was the case with Moses when he smote the rock against the commandment of God. This is what Paul feared in the way of becoming a castaway, **I Cor. 9:27**. Finally, this is the kind of case that is meant at Heb. 10:26-31. In none of these cases is there any indication that anyone lost his salvation, but there is the fear in all instances of falling under the chastening hand of God.

Third, there is the matter of a whole group turning away from the faith. The evidence of this type of falling is so abundant in the Scriptures as to need little in the way of illustration or proof. This is what happened to Israel as a nation. God rejected them finally for the crucifixion of His son.

At Rev. 2:5 Christ threatens to remove the candlestick from the church at Ephesus, which is equivalent to saying He would forsake them and they would utterly fall as a church. Most of the man-made religious bodies have originated out of groups that have fallen in the sense of group departure from the faith.

In none of these instances can it be proven that anyone lost his personal salvation. Where the details are given, saved people lost their rewards, as in Moses and the Israelites falling in the wilderness. After falling in the wilderness for disobedience to God, Moses appears in glory with Jesus on the mount of transfiguration. This proves to any reasonable mind that he did not lose his salvation. Judas merely fell back to what had been his real place*[in hell, i. e., the unseen state of the dead] as an unsaved*[or saved] man all the while. Sinners fall from a false profession. Saved people fall from a steadfast walk by faith. Groups fall from a system of doctrines and practices. But saved people do not fall from salvation, and there is no Bible proof that they do.

*[Saved or not, only God really knows; as for Judas, doesn't John 17:6 indicate he was originally God's?-esn]

Committed unto Christ,

Moreover, brethren, I would not that ye should be ignorant,

how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

verses 1-4.

The crossing of the Red Sea by the Israelites is told mainly at Ex. 14:19-31. where we have the account referred to by Paul in verses 1 and 2 of our Scripture lesson. The water of the sea stood as walls on either side of them, and the cloud covered them. Thus they were buried in water in the crossing of the sea. This is a perfect type of an immersion, which is the only Scriptural form of baptism. In fact, baptism means immersion.

The Israelites were baptized unto Moses. This apparently means that they committed themselves to go along with Moses on the journey to Canaan. This was to be a dangerous and impractical journey if viewed from human reasoning. It could be followed successfully only by faith. When we are united with the church in our baptism, not only do we declare ourselves as dead to the old life, but also we dedicate ourselves to walk in newness of life, which is essentially to walk by faith contrary to the dictates of worldly wisdom.

Literally, the spiritual food, or meat, was the manna, the sweet bread that came down from Heaven for the Israelites in the wilderness. Paul refers to it in the figurative, or typical, sense. This way the spiritual food was the type of communion with Christ as we go through the world. Notice that the Israelites who later fell in the wilderness also ate of this spiritual food. This signifies that they were not unreal professors but those who departed from their walk and communion with God through the Spirit. The account of the manna is given in the sixteenth chapter of Exodus. Jesus was using this figure when He spoke the parable of the bread of life in the sixth chapter of John.

The spiritual drink was the water that came from the rock, Ex. 17:6. In the twentieth chapter of Numbers we have the account of the Lord's commanding Moses to speak to the rock to gain water for the people to drink. Because he smote the rock a second time he received the judgment of death in the wilderness. Paul says this rock was Christ. Moses falsely typified that the Israelites had fallen from grace and that Christ needed to be smitten a second time to save them again.

Turning Away from Christ,

But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as **they** also lusted.

Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ,[†††] as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

verses 5-10.

God was not well pleased with many of the Israelites and He overthrew them in the wilderness. We are plainly told we are to view them as types of ourselves. Israel is the type of the church. Since these people had eaten the spiritual food and had drunk the spiritual drink, evidently we are to regard them typically as saved people. In reality, doubtlessly, some of them were saved and some were not. Their overthrow was the chastisement of the people of God.

We are told that they were our example to the end that we, as the people of God in church capacity, should not lust after evil things as they lusted.

At Mount Sinai Israel made the golden calf and proclaimed it as the god that had brought them out of Egypt. This was idolatry in its rankest form. The New Testament tells us repeatedly that covetousness is idolatry. See Col. 3:5. Therefore covetousness is as rank a sin as worshipping the calf of gold.

At Num. 25:1-9 we are told that the Israelites committed fornication with the daughters of Moab. The fornication consisted in the fact that Israel was a separated people and should not mix with heathens. It is the type of our associating religiously with apostate religious groups.

Israel tempted Christ by murmuring and desiring to go back to Egypt; see Ex. 17:2-7. It is like going back to the ways of the world after we have united with the church.

An Admonition to Faithfulness,

Now all these things happened unto **them** for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Wherefore, my dearly beloved, flee from idolatry.

I speak as to wise men; judge **ye** what I say.

verses 11-15.

The things that happened to Israel were written for our admonition, upon whom the ends of the world are come. The ends of the world are the ends of the ages wherein the Devil is the god of the world. In other words, we have the warning examples of all past ages making it a more serious offense for us to depart from the faith.

According to verse 13, all of the people of God are tempted in a similar manner, but there is no temptation which can overwhelm us if we will look to God for help, Who makes a way of escape from every temptation. No man, or group, can stand in human strength and wisdom. Therefore, it is essential that we remain humble and submissive before God at all times and in all situations.

It seems the peril of idolatry upon the Corinthian brethren lay in their looking to human leadership almost to the point of worship. They were divided over the true preachers of the gospel and they had also come to support false brethren who had come in among them.

Let us not leave this lesson without again scanning the three ways in which people may fall. **First**, unsaved people fall from a false profession. **Second**, saved people fall from their resolve to walk by faith after the New Testament pattern. They do not lose salvation. **Third**, religious groups depart from the faith as groups. For instance, Israel departed from the worship of God to idolatry and other evils. To say anyone ever fell from salvation is to deny many emphatic statements of Scripture. Let us see the truth and not say such a horrible thing.

EATING AND DRINKING

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all

partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say,* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Let no man seek his own, but every man another's *wealth.*

Whatsoever is sold in the shambles, *that eat,* asking no question for conscience sake: For the earth *is* the Lord's, and the fulness thereof. If any of them that believe not bid you *to a feast,* and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for **his** sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if **I** by grace be a partaker, why am I evil spoken of for that for which **I** give thanks?

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as **I** please all *men* in all *things,* not seeking mine own profit, but the *profit* of many, that they may be saved.

I Corinthians 10:16-33

INTRODUCTION

The present lesson takes up the matter of the Lord's supper. It seems Paul has a double purpose as he discusses this church ordinance. In the first place, he uses it by way of comparison and illustration to show the fallacy of eating idol sacrifices. An idol is nothing; Christ is the author of eternal life to those who believe in him. Therefore it is nothing to eat food dedicated to an idol who does not really exist. It is an act of great moment to commemorate the death of Christ for our sins in eating the Lord's supper. In the second place, Paul uses the opportunity to set some matters right in the manner the church at Corinth had

been observing this memorial supper to the Lord. This subject is discussed in the eleventh chapter.

We have a very elusive point of Christian conduct to deal with, and unless we follow through carefully, it may appear that Paul advocates contradictory positions of what to do and what not to do. He first recommends that Christians go to feasts and eat meat that had been dedicated to idols; then he warns them not to go to a feast and eat such meats. But there is a limiting condition. If those present did not regard the Christian as worshipping the idol in his eating the meat, then he might freely eat it, for an idol is nothing, and if the Christian was honoring the idol in his eating the dedicated meat, then he was not to eat of it by any means for conscience sake. It was not the conscience of the Christian himself that would be offended. but that of the uninstructed spectator.

The fact of the matter is that there are some things which are sinful within themselves, and they are sin to whoever commits them. There are other things that are sin only if we make sin out of them. Meat was meat, and an idol was nothing. Therefore the meat was as acceptable as any other for food. But if an uninstructed person thought the eater was honoring the idol in the eating, then the Christian eater sinned in so eating. This is the case with reference to many things which people commonly practice.

Separated unto Christ,

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say,* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

verses 16-22.

The cup and the bread, called up by Paul by way of illustration, refers to the elements of the Lord's supper, which is given to us as one of the two ordinances of

the church, the other being the ordinance of baptism. The church can no more afford to neglect or pervert the Lord's supper than it can afford to neglect or pervert baptism. Many churches among us today have not observed the Lord's supper in years. Such churches must ultimately lose all of their spiritual power.

Catholicism teaches that the content of the cup actually becomes the blood of Christ and the bread actually becomes the body of Christ in those who partake. The truth is that we partake of His body and blood in a figure, and those who partake in the right manner and in the right spirit receive a special guidance of the Holy Spirit in church capacity. This is the real practical value in keeping this ordinance.

The one bread is the church in the institutional sense, which is the body of Christ in the world.

Israel offered sacrifices to God. Then they ate of the flesh of the sacrifices. Thus they became beneficiaries of the offerings they made. This physical situation illustrates the spiritual benefits we receive from making our offerings of service in a Scriptural manner.

We as Christians should ignore idols because we know full well that an idol is nothing in the world but the product of the deluded imagination of men. One ancient writer said an idol could not even lift a finger to wipe the dust out of his own eyes. Then how could that idol help its worshippers in any need?

"The true significance of this depends on a just appreciation of the nature of idol worship. It may be questioned whether idolatry as popularly understood has ever prevailed except among the most debased and ignorant of races. It is not the emblem that is worshipped, but a power or being which the emblem represents. When the Apostle warned the Corinthian Church against participating in anything devoted to an idol, he was careful to explain that the idol in itself was nothing. "But" (he declared) "the things which the Gentiles sacrifice, they sacrifice to demons, not to God, and I would not that ye should have fellowship with demons." (1 Corinthians 10:20.)

This will afford an insight into the character of the predicted serpent worship of the last days. Satan's master lie will be a travesty of the incarnation: he will energize a man who will claim universal worship as being the manifestation of the Deity in human form. And not only will there be a false Messiah, but another being, his equal in miraculous power, yet having for his only mission to obtain for him the homage of mankind. The mystery of the Godhead will thus be parodied by the mystery of iniquity, and the Father, the Son, and the Spirit will have their counterpart in the Dragon, the Beast, and the False Prophet."[14]

The Bible everywhere testifies that there is no point of agreement or common ground between God and the Devil. Therefore it is utterly impossible for us to serve God and the Devil at the same time.

Eating Idol Sacrifices,

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Let no man seek his own, but every man another's *wealth.*

Whatsoever is sold in the shambles, *that eat,* asking no question for conscience sake: For the earth *is* the Lord's, and the fulness thereof. If any of them that believe not bid you *to a feast,* and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

verses 23-27.

All things were lawful to Paul which were not sinful within themselves. He certainly did not mean it would be right or lawful for him to commit murder. He would not sin against his own conscience if he ate meat dedicated by heathens to a non-existent god.

Paul was free so far as he himself was concerned to eat meat from an idol sacrifice. But he had a responsibility toward those whom he might influence in their thinking and acting. We would do well if we would think more of our influence on others and less about establishing ourselves on a legal basis of acceptance with God.

The shambles refers to the public markets where meats, as well as other articles of food, were sold. Some of the meat of the animals offered in sacrifice to idols was placed in these markets to be sold to the general public. It is likely there was also the idea the meat might be bought and eaten as an act of worship to the idol to whom it had been dedicated.

A Christian might eat such meat with an unbeliever if nothing was said about the feast being dedicated to an idol. The Christian need not exert himself to make sure the meat he ate had not been dedicated to an idol. There is a highly common sense basis of Christian conduct laid down in the New Testament. Ours is not a religion for impractical fanatics.

Refusing to Eat Idol Sacrifices,

But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

verses 28-30.

The Christian should refuse to eat the idol sacrifice when it is specified that the feast was devoted to the idol. It is suggested that one might attend an unscriptural religious service to see what is going on, but he should not act in such way as to give the impression he gave his approval to what was being done.

As the bearers of the light of the world, we are responsible for the right training of the consciences of those about us.

As Christians we are subject only to the judgment of God, but men will judge us nevertheless. The only way we can escape condemnation in the eyes of men is to walk uprightly before the world. This should be our guiding principle in matters that are not sinful within themselves.

Glorifying God in our Conduct,

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things,* not seeking mine own profit, but the *profit* of many, that they may be saved.

verses 31-33.

Paul was not seeking self-profit when he walked without blame before the world. He was seeking the salvation of many. This is entirely different from the motive of establishing ourselves in self righteousness.

Some sins are sinful within themselves because they encroach on the rights of others. There cannot be murder without sin.

Other acts are what we make of them. Eating is necessary to the maintaining of life. Therefore it is no sin to eat, but it is a sin to over eat.

I:11 ~ CHRISTIAN LORDSHIP

Be ye followers of me, even as I also *am* of Christ.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

I Corinthians 11:1-16

INTRODUCTION

The real subject of this lesson is the relative positions of man and woman in public worship. There is also a reference to their positions in the family relationship. There are three headships mentioned. Unless we get the idea of these headships we will be left in the dark completely on the teachings of this lesson.

First, there is the headship of God over Christ as the Son of God. Verse three plainly states that the head of Christ is God. Hebrews 1:3 tells us that Christ is the

brightness of the glory of God and the express image of his person. Colossians 1:15 tells us Christ is the image of the invisible God. I Peter 1:20 speaks of Christ as foreknown before the foundation of the world, and John 17:5 speaks of the glory that Christ had with God before the world was. These latter two indicate the eternal existence of Christ with the Father. The question then arises as to how a son could have equal existence with the father. This seems to be a question beyond the comprehension of the human mind. It is a thing we accept by faith. However, we are told that Christ as the Son is the expression of the glory of the Father. We can grasp something of this fact. Jesus exhibited the glory of the invisible God to men when he came into the world in a body of flesh. If we will remember that any son is the expression of what the father is and what the father can produce, then we can see something of the import of the father-and-son relationship between God and Christ. This headship is a part of the picture in our lesson.

The second headship is Christ as the head of man. The Bible clearly teaches that in the creation Christ gave the form to everything that was made. John 1:3, for instance, says all things were made through Him. Christ gave man a form like unto Himself in the creation, and He gives man a complete likeness to Himself in full redemption. It is too weighty a subject to discuss here as to why man in the likeness of God could fall into sin. It is stated that Christ was a man child-not a woman child, though born of a woman. Jesus took the physical likeness of His brethren when He came into the world. Each one must answer for himself as to whether Christ had any material substance before He came into the world. It is far easier to raise such questions than it is to answer them. By virtue of creation and redemption Christ becomes the head of man.

The third headship of our lesson is the headship of man over woman. When we begin to look for the fundamental “why” and “wherefore” we again get beyond our depth. We know that God first created the man Adam. Then He created woman from a rib taken from the side of man, and He created her as a counterpart and assistant and companion for man. This is the basis of Paul’s argument for the headship of man over woman. This headship does not imply any superiority of man over woman in the sum total of things, but it certainly does give man a certain ascendency over woman by virtue of the fact she was created from him and for him.

Evidently the practical lesson in our Scripture discussion is the position of men and women in the working of the church. The women are commanded to — “keep silent in the church.” This seems to mean that men are to have the places of leadership and responsibility in business affairs of the church. No woman is mentioned as taking part in the weighty doctrinal conferences held in the early churches. We are fortunate indeed when we are content to remain in our God-appointed place.

Keeping the Ordinances,

Be ye followers of me, even as I also *am* of Christ.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

verses 1-2.

Paul admonishes the brethren to follow him as he follows Christ. This is the only claim anyone can justly have for inviting a following in matters of religion. It is true that men have gathered religious followings on various grounds, but none of them is legitimate except as the leaders walk in the footsteps of the Lord. Furthermore, it is the duty of those who follow to know whether the leader is directing in the right path.

The church was to remember Paul in the doctrines he had taught and in the example he had set before them. The tendency today is to build a work on the personality and ability of the leader. This is entirely contrary to the pattern of the New Testament. A work is really successful only as those in leadership succeed in putting themselves in the background and keeping Christ foremost in the minds and hearts of the people.

The ordinances here embrace far more than the two church ordinances of baptism and the Lord's supper. Here is meant the whole system of doctrines and practices which Paul had taught to the church. The New Testament is not a book from which we may choose what suits us and discard the rest. We must receive and practice all of it in its particular setting and meaning or we open ourselves to being led away into complete error.

The Position of the Man,

But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

Every man praying or prophesying, having *his* head covered, dishonoureth his head.

verses 3-4.

The three headships are man as the head of the woman; Christ as the head of the man; and God as the head of Christ. In this chain woman was taken from the side of man, having her origin in him. Man is in the image of Christ, who furnished the pattern for the creation of man, and man is being fully conformed to the image of

Christ in the process of full redemption. Christ is the Son and the material expression of the invisible God of Spirit. Therefore He has His headship in God.

The man who prays or prophesies in church should have his head uncovered. In this figure he signifies that his real head, Christ, is worthy of full exhibition to all the intelligences of the universe. There is nothing about our head, Christ, that needs to be veiled or covered from view. This figure suggests to us that we do not need to defend Christ or apologize for him; we need to fully exhibit Him to the world at every opportunity.

The Position of the Woman,

But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels.

verses 5-10.

The woman who prophesied or prayed with her head uncovered dishonored her head. It was the same as though she had her head shaved, and this was a mark of dishonor in Bible times. In the figure, the head of the woman is the man. If the heart of the man is uncovered, he is revealed as a sinner. Therefore the woman should keep her head covered to signify that man needs a covering for his sins.

This is one of the arguments used against women wearing short hair. It would seem the practice within itself is like the eating of meat offered to idols, a thing that makes no difference one way or another. There may have been a bad motive in introducing the practice in the first place, and it is a sign or a wrong tendency among women, but within itself there seems to be no more sin in short hair among women than there is in shaven faces among men. This latter custom was not practiced in Bible days.

Man is the glory of God in that he was created in the image of God. In the man Jesus Christ was seen the fulness of the glory of God. This glory is without flaw in every detail and should not be covered but exhibited to the universe.

Woman, taken from the side of man, is the expression of man. Since man is very imperfect, then this expression of man needs to be veiled or covered to hide this imperfection.

Man was created to be the Lord of the earth, see Genesis 1:26, and woman was created, not as the Lord of the earth, but as a helpmate to man. Therefore, woman is subject to man by every line of Bible reasoning.

The woman is to have power, or authority, on her head because of the angels. This is a hard saying, but it probably means the same thing already indicated: as the representative of the sinless Christ, man needs no covering; as the representative of sinful man, woman needs a symbolic covering for his glaring imperfections in the eyes of angels.

Mutual Dependence,

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.
Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

verses 11-16.

Neither man nor woman should exalt himself above the other because neither can have an existence without the other. Furthermore, neither can attain the fullest things in life without the other.

Nature teaches it is a shame for a man to have long hair. It has been said a man's hair will not grow long even though it were not cut. If this is not true, the burdens of life will bring baldness to a man and they will not do so to a woman.

Nature teaches that long hair is the glory of a woman, for it is a covering to her as the representative of sinful man.

In effect it would seem that Paul says in verse sixteen that long hair among men and short hair among women is not a thing to tear up the church over.

THE LORD'S SUPPER

Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

I Corinthians 11:17-34

INTRODUCTION

The Lord's supper is one of the two ordinances of the church. There is not uniformity of opinion and practice on this subject in the religious world by any means. Protestants in general believe it is to be observed by all saved people without regard to church affiliation. They constantly bring the charge of narrow mindedness against Baptists because we do not agree with this viewpoint. Those who take the New Testament as the all-sufficient rule of faith and practice believe it is a local church ordinance. The church should restrict the supper to her members over whom she has the power of discipline: see I Cor. 5:11-13; and she does not have this power of discipline over the members of sister churches.

As to the meaning of the supper, Catholics teach the blessed bread and cup literally become the flesh and blood of Jesus inside those who take these elements into their stomachs. The Bible teaches that we take Christ in through the heart in the figurative usage of heart and not through the stomach. Of course, it would be very easy and convenient if sinners could receive Christ in the same way they eat a piece of pie. Surely this view needs no refuting in the minds of Baptist people.

It is to be a memorial observance to the Lord, referring to His broken body and shed blood as the price paid for our sins. Jesus tells us to do it in remembrance of Him. We do it because He commands it. In addition to this, we use it as an opportunity to meditate on the fact of His sacrifice for us. We may do it to picture the broken body and shed blood to the world, although some believe it was not observed in the presence of unbelievers in New Testament times and in the early centuries of the church.

As to the elements to be used, all will agree that unleavened loaf of the Hebrew passover was used by Jesus in instituting the supper. This unleavened bread signifies the sinless body of Jesus as He lived in human flesh. But when we come to the other element there is no agreement among us. Some, seemingly influenced by the temperance idea, insist that the cup and the fruit of the vine must be grape juice. Others have argued at length that wine is the only legitimate fruit of the vine. A weighty item of evidence is that people in Bible times kept the fruit of the vine in wine skins. The grapes were harvested in the summer and fall. It appears the Lord's supper was instituted in the early spring, too early for there to be any new grapes from which to make grape juice. The juice of last year's crop would long since have become either vinegar or wine, depending on the sugar content. It is possible inspiration left this matter in doubt to give all the leeway for their preference between the two.

The whole of the Scripture evidence is that the Lord's supper is a church ordinance. The apostles represented the church as Jesus traveled about the country and it was with them alone He instituted the supper. In our present lesson

Paul is dealing with the Church at Corinth and churches of like faith and order, I Corinthians 1:2. This supper is inside the church, and one must logically as well as scripturally come in a legitimate way into them in order to be in a position to partake of it.

Perversion of the LORD's Supper,

Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

verses 17-22.

In the beginning of the lesson Paul charges the church members with coming together not for the better but for the worse. Certainly this charge should bring us into the realization that we should not come together for self glorification or with any envy or malice towards any other church members. No one is bettered, but all are hurt by such an attitude.

Having heard the general charge, Paul next says he has heard there are divisions among the membership. In the purpose of Christ, the church is the most closely bound group of people who have ever lived upon the earth. We have mutually been born again of the Spirit of God. Then we have been bound together by New Testament rules of faith and practice with the avowed purpose of preaching the gospel to the ends of the earth. Hence there should be no place for divisions among us.

But, he goes on to say there must be heresies, or divisions, among us that the approved ones may be manifest. This suggests to us that we may well expect some of the people of the Devil to come in and labor among us to produce discord.

The evidence is that the Corinthian brethren had turned the memorial supper into a feast of revelry. Some of the members were rich and some were extremely poor. It seems that the rich would spread their rich food in the presence of the poor and eat it themselves, thus bringing great humiliation on the poor of the flock. Also, some

became drunken on the wine used in the observance. One wonders that God did not immediately strike them dead for such a brazen perversion of this ordinance of Christ.

Revelation Concerning the LORD's Supper,

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat:[‡‡‡] this is my body, which is broken for you: this do in remembrance of me.

After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

verses 23-26.

Paul declares that he received his knowledge of the Lord's supper by revelation. The other apostles had received their knowledge of it being present and partaking when Jesus instituted the supper. It is of great weight that Paul did receive this knowledge by revelation. He also writes much about baptism by inspiration. He says nothing at all about foot washing as a church observance. Many Baptists have believed foot washing to be a church ordinance. Though Jesus did it and told his disciples they ought to do it, it seems strange that Paul and the other apostles expounding on church doctrines in general make no mention of it as such. From this fact some of us do not believe foot washing is a ordinance enjoined upon the church.

The elements of the Lord's supper are bread and the fruit of the vine. Some believe wine is the fruit of the vine, others believe grape juice is just as good or better. The great majority will agree that unleavened bread should be used.

The broken loaf of unleavened bread represents the sinless body of Jesus which was broken for our sins. The fruit of the vine represents His blood that was shed for many for the remission of sins.

The Scriptures apparently do not specify how often a church should observe this memorial supper. Because of neglect and because of the idea a church is not in a fit condition many churches have not obeyed the Lord in this matter for years. It is not believed it is possible for such churches to prosper in spiritual things. The

church should set regular intervals for this observance that it may not be neglected or abandoned entirely.

Eating and Drinking Unworthily,

Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.[§§§]

For this cause many *are* weak and sickly among you, and many sleep.

verses 27-30.

The one who eats unworthily becomes guilty of the body and blood of the Lord. That is, he treats these things lightly and by so doing he despises the dying of Jesus for his sins. This is a terrible condition indeed.

A man is to examine himself before he eats. The Protestant world is quick to rush forward at this point and say it means any saved man; but, Paul says it is the church of God, I Corinthians 1:2, whose members are to examine themselves before eating.

The church member is to examine himself. Some say it is to see if there is any fault in his actions or thoughts. If this were the case no human being would ever get into a condition to eat. Others will look on the faults of their brethren and refuse to eat with them. Paul says a man is to examine himself to make sure he is discerning or meditating on the broken body of his Lord as he eats.

For eating in a careless, loose, or perverted manner, some of the church members were sick and some of them were dead. This is an instance of God's killing his people for disobedience as He did to many Israelites in the wilderness. Would it not be better for a saved person to die than to go on insulting God in the bold disobedience of His Word?

Judging Self,

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

verses 31-34.

As saved people and church members, if we would judge ourselves we would not be judged of the Lord. We should repent of the sins we commit and never seek to hide or excuse them, for God is working with us and upon us to produce out of us a peculiar people to Himself.

We are judged and chastened of the Lord so we will not be condemned with the world. The unsaved world will be condemned for unbelief. The saved world outside the church will be condemned in the sense of the rejection of their works according to the false doctrines and practices which they follow. No, person who sprinkles babies will have such works accepted of the Lord.

If a man is hungry he should eat at home and not come to the Lord's supper to satisfy his appetite. That is not the purpose of this observance. It is an ordinance of the local church to remember Christ. It is not a community social for all religious people to entertain themselves.

I:12 ~ SPIRITUAL GIFTS

Now concerning spiritual *gifts,* brethren, I would not have you ignorant.
Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.
Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

I Corinthians 12:1-11

INTRODUCTION

The twelfth, thirteenth, and fourteenth chapters of I Corinthians deal with the subject of spiritual gifts. In connection with this study there are two points which Baptists should settle in our minds once and for all. One of them is that the age of miracles was withdrawn by the hand of God at the close of apostolic days. The other is that the baptism of the Holy Spirit came upon the church and that the resultant gifts of this baptism of the Holy Spirit are within the church alone. It is time that we begin to claim all the ground that is given to us in New Testament teachings. We have been far too charitable to the Protestant world in granting to them the promises that God gives to us alone. The New Testament is a Baptist church book.

As to miracles, they were given for two specific purposes. First, they were given to prove that Jesus is the anointed one of God spoken of by the prophets, Acts 2:22.

Second, miracles were given specifically to Israel to show them what the fulness of the kingdom was which John and Jesus preached to them, Luke 11:20. In a general way, these miracles operated as a temporary expedient until a fuller order should be established. This fuller order was established in the faith. Then they were withdrawn by the hand of God as being no longer needed and were supplanted by a better order of things.

Of course, there are those who go about proclaiming that God is the same yesterday, today, and forever. No one denies this in the sense in which it is meant, but every intelligent person knows that God changes His ways of dealing with men. If such people actually believe what they preach, then they would logically go about expecting God to send another flood as He did in the days of Noah. Or, they would be offering animal sacrifices as God demanded of Israel under the law. Such claims are not worthy of the consideration of intelligent people. One may fast until his bones pierce through his skin and he may pray until his tongue hangs out, but he will not see a vision from God nor do a miracle by His power today. His visions and miracles, if he has any, will come from the flesh and the Devil. Let anyone who is prone to deny this strong language beware of the wiles of Antichrist. Let such a one try to understand what the second chapter of Colossians really means. Such matters as the new birth and the providential care of God do not come under the heading of miracles.

As to the baptism and gifts of the Holy Spirit, most will claim they came to all believers on Pentecost. There is not one item of evidence to support their claim. There is an abundance of evidence which denies it. It is repeatedly stated that those who were baptized in water should be baptized in Holy Spirit after a short time, see Acts 1:5.

This Spirit baptism came on the church on Pentecost, and the Spirit abode on the church as a constant gift to the church, and so it remains until today. When the church had been baptized in the Spirit on Pentecost, it then had two baptisms—water and Spirit. But Ephesians 4:5 says of our day that there is only one baptism. This one is water baptism, but it places the individual in the body, the church, which received Spirit baptism once for all nineteen hundred years ago on Pentecost. Then the new church member essentially receives the benefits of the Spirit baptism, or its necessary results, when he comes into the church. It is not repeated either to individuals or to churches.

In the church, where the baptism of the Holy Spirit prevails, various gifts are meted out to members as the Holy Spirit pleases. No man within himself has the right to demand a call to preach, to be a Sunday School teacher, or anything else. These things are the business of God, working through the agency of the Spirit. We should be careful of the demands we make of God in this particular field. Let us not call any preachers to the ministry.

The New Position,

Now concerning spiritual *gifts,* brethren, I would not have you ignorant.
Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

verses 1-3.

It is not evident in our lesson just why the subject of spiritual gifts comes into the discussion, but we shall learn later that the Corinthian brethren were beset by many questions concerning this matter. Spiritual gifts as used here refers to special gifts of abilities to do certain works in the New Testament church such as prophesying, speaking in tongues, and interpreting the Word of God. The church as a body received the gift of the Holy Spirit along with the baptism of the Spirit on Pentecost; see Acts 2:38.

The church at Corinth was what we usually designate as a Gentile church. They had formerly followed some form of the Greek religion. This religion taught the worship of gods who were perverse in character and hardly more than exalted men. The people made images and idols of these gods and worshipped them. Paul gives us some light on this Greek worship in his encounter with the Athenians on Mars Hill, as told in the seventeenth chapter of Acts.

Verse three may seem hard to understand until we take into account the former religious background of these people. They had many gods, and these gods did not always agree among themselves. In fact there was often war and fighting among them. Therefore, when one was worshipping one god he might be casting insult in the face of some other god. It would seem these Greeks were inclined to bring some of this tradition into the workings of the church after they became Christians. This would inevitably bring a certain amount of confusion and disagreement among them as to the carrying on of public worship. Some of them had spiritual gifts to exercise in the church, but, in the exercising of these gifts the people clashed and often contradicted one another. It seems some of them went so far in their claimed authority as to pronounce a curse upon Jesus. Others proclaimed Him as Lord who did not know what they were saying. Paul was telling them that the Holy Spirit brought unity of testimony among those who were really swayed by the Spirit. The Spirit did not bring denial of Christ nor confusion among the brethren. Those who are trying to unite the religious world today should learn from this verse that the only possible harmony and unity is to be found in the church and under the sway of the New Testament and the Holy Spirit.

The One Spirit,

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

verses 4-6.

Diversities of gifts means various or different kinds of gifts. Notice that the different members of the church were endowed with different kinds of gifts.

Diversities of administrations refers to different works to do and different services to perform. The gifts refer to abilities, and administrations refer to opportunities to exercise the gifts.

Diversities of operations seems, to refer to varying degrees of Spirit power which was given to the church members. That is, it would take a greater amount of Spirit energy to enable one to foretell the future than it would to believe the Word of God when it was spoken.

The Spirit, the Lord, and God are mentioned in connection with these diversities of operations. Here we encounter the matter of the unity and trinity of God. Three are mentioned, but Paul is speaking specifically of the work of the Holy Spirit. There is one God, but there are three offices, three positions, and three personalities in the Godhead. It is the Spirit who is actually working here, but the

Father and the Son are in full harmony and agreement. It seems we must await the resurrection to understand these matters. The main point is that the Spirit would not give one gift or office to one church member and an opposing gift or office to another. Can you imagine the Lord sending out one man to preach salvation by grace and the security of the saved and sending another to preach salvation by works and falling from grace? That is what Protestantism claims. The Corinthians were trying to build up the same kind of contradictory system in the church.

Diversities of Gifts,

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

verses 7-11.

The Spirit was given to the various members of the church, not to produce rivalry and wrangling in the church, but for the whole church and not only for him who has the gift.

Probably faith is the only one of the gifts enumerated in these verses which remains in the church today. The others have passed away as not being needed any more.

We are specifically told that the gifts were apportioned out as the Spirit willed. Therefore a man had no choice in whether he prophesied or spoke in tongues, or whether he had any special gift at all. We would do well to pay more attention to this principle of God's dealing with men today. It is not always the eloquent, brilliant, and educated preacher who makes a real success in the ministry.

Verse eleven does not make a complete sentence as it appears in the King James version of the Bible. The Greek text seems to say: "The one and same Spirit is the energizing force in all these things (the working out of the gifts), dividing out to each one his own according to His own counsel." This is an interpretative rendering, and no claim is made that it is a literal one. At least it makes complete sense and is logical rendered this way.

THE BODY OF CHRIST

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

I Corinthians 12:12-21

INTRODUCTION

This lesson deals directly with the church as the body of Christ. We are told at Ephesians 1:22-23 that Christ is the head of the church, and that the church is the body and fulness of Christ. No student should pass over this lesson without noting some definite Scripture teachings concerning the church of our Lord. This is especially true in view of the fact that the doctrine of the great universal, invisible, spiritual church is being taught ever more prominently among the religious denominations.

One thing we should note is that this letter to the Corinthian church is addressed to the church of God which is at Corinth, I Corinthians 1:2. Again it should be noted that the membership of this church had been baptized in water, I Corinthians 1:14. A third point not to be overlooked is the fact that the whole book is occupied with the discussion of practical problems which arise in the workings of a local body, which is the only kind of church set forth in the New Testament. These things being true, then the baptism mentioned at I Corinthians 12:13 is water baptism since Ephesians 4:5 says there is only one baptism. Adherents of the universal church theory say that all believers are baptized into the body of Christ by the Holy Spirit when they are saved. This would be equivalent to saying the disciples of Jesus were not saved until the day of Pentecost, for they were not baptized in the Holy Spirit until that day. The fact of the matter is some of them

had been saved for several years before they received the baptism of the Holy Spirit on Pentecost.

Let it be settled in our minds permanently that the birth of the Holy Spirit is a different matter. The church which was baptized in the Holy Spirit consisted entirely of members who had been previously scripturally baptized in water. This baptism came once for all upon the church on Pentecost and it remains upon the church until today. So far as results are concerned, the church today is as much baptized in the Holy Sprit as was the church which was assembled in Jerusalem on Pentecost. Of course, there is not the kind of demonstration in the church which was present on Pentecost. This is because the miraculous element has been taken away as a gift of the Spirit. But all of the necessary help and power are present in the church as much as they were present on that day when the church first received this baptism of the Holy Spirit. Church members receive a part in the baptism of the Holy Spirit the moment they are scripturally baptized in water, for when this is done they have fulfilled all the requirements of church membership. One cannot be scripturally baptized in a scriptural church without having the baptism of the Holy Spirit, and he cannot possibly receive it under any other conditions.

The result is that I Corinthians 12:13 does not tell about the submerging of all saved people into a great invisible spiritual body. It was a literal assembly of real people who were baptized in the Spirit on Pentecost, and there is no scriptural reason to believe the situation has changed from the days of Jesus.

Where many people go astray on these matters is with the reference to those passages of Scripture which deal with the church from the institutional standpoint. Wherever two or more persons or things of a like kind exist a species, a kind, or an order of things comes into being. When we speak of the characteristics of man we mean simply those qualities which all men have in common, which things set man apart from other living things. We do not mean any particular man, but just man in general. Cows form a species which walk on four legs, eat forage, have horns, give milk, and are covered with hair. Then when we talk about the cow we do not mean a specific cow, but just any cow in general. What the efforts of the Protestant world actually amount to is taking all the goats, sheep, hogs, horses, and cows and adding them together and saying they form the real, great, universal cow. They do this after the cow (the church in the figure of this illustration) has been clearly described and distinguished from the other animals. Let us not be fooled by that imaginary monstrosity, the great universal church.

The Church is the Body of Christ,

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

verses 12-13.

The later discussion will make it clear that the human body is meant in verse twelve. The different organs and members of the human body and their functions are used to illustrate the working of the various members in the church.

Christ came into the world to manifest God to mankind. 1 John 1:1 states: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life. As Christ was in the world to show to men the likeness and works of God, so He left the church in the world to manifest His own likeness and works when He was gone out of the world. Thus the different members of the church in their various works manifest the fulness of Christ as the different members of the body make up the body and perform their different functions together to represent and manifest the fulness of the body.

Contrary to the popular teachings today, the baptism is baptism in water which every person must have to enter into the church. It is clearly indicated that all the people of whom Jesus formed the church had been baptized in water. 1 Corinthians 1:13-14 shows that the Corinthian brethren had been baptized in water. Then since Ephesians 4:5 says there is one baptism, it is of necessity water baptism that is meant. The church as a body was baptized once for all in the Holy Spirit on the first Pentecost after the ascension of Jesus from the Earth. This baptism remains as a constant gift to the church just as the great commission does.

The Corinthian brethren, and all other New Testament saints, were baptized into a local church. The same is true of all who are in the church today. One cannot be in the church either in the institutional or local sense without scriptural baptism, which is immersion in water of a believer on the authority of a local church. He can be saved without baptism, but he cannot be in the church without it.

In baptism and church membership we are made to drink of the Holy Spirit in that office in which He came on the church on Pentecost. Paul is not speaking of the new birth when he talks of church members drinking of the one Spirit. The Spirit in this office leads, comforts, and trains groups of saved people working in church capacity. The saved person outside the church is without this ministry of the Holy Spirit.

Each Member has his Work,

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

verses 14-17.

Paul begins to make the application of the likeness he has called to our attention. The human body has many members. So it is with the church. Each church member has his particular work to do. It has been truly said that no one else can fill our particular place. If we do not fill it, then things will not be done according to the will of God. He may raise up someone else to do what we refuse to do, but that does not release us from liability.

The ear should not complain because it is not the eye. Perhaps its work is not so prominent, but it is absolutely necessary to the welfare of the body. A church must have a janitor as well as a pastor to function to best advantage. There must be students as well as teachers to maintain a Sunday School. It is wrong for a member to refuse to work in the church because someone else can do things better, or because someone else has a position of more prominence.

Of course a body that was all eyes or all feet or all hands would be a monstrosity. The same is true of a church in which too many people want to be in the lead, or they refuse to do anything because others have more ability.

God Appoints Work to Each Member,

But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

verses 18-21.

God sets the members in the church as it pleases Him. He does not inquire of us what our desires and abilities are. It is our business to seek His will when we are seeking a place to work for Him.

No church member should despise the office of another. God has set each of them in his particular place because the welfare of the church needed them there. The eye can see the misery of the downtrodden, but it takes the hand to minister to them. The head can learn of the Word of God, but the feet must carry the head as it goes forth to preach.

Remember that there is not rivalry, envy, or indifference in Christ. As a church, we by our various labors and offices represent Him in the world. Let us strive to represent Him rather than misrepresent Him. We do this by performing our own work in the right spirit.

UNITY AMONG CHURCH MEMBERS

Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

I Corinthians 12:22-31

INTRODUCTION

The first great lesson about spiritual gifts is that there are many gifts but only one Spirit giving and administrating them. The second idea is that there are many members but there is only one body formed of them, which body is the church. The great idea in this lesson is the necessity of unity among the membership of the church.

Let us note first some things that are not essential to such a unity. The apostolic situation teaches us that wealth or the lack of it has little to do with unity in the church. Zacchaeus was a wealthy man, and the Galilean fishermen were very poor, but they found unity in the church in Jesus' day. The Corinthian church drew a line of distinction on the basis of wealth, I Corinthians 11:21, and Paul severely rebuked them for doing so. Educational status is not an essential element of unity. Paul had a polished education and John was an unlearned fisherman, but they stand as unwitting rivals on the matter of the depths of doctrine contained in their writings. On the question of their nationality and related things, Paul tells us there is neither Jew nor Gentile, bond nor free, in the body formed by Jesus. But let us note some details on the positive side of the question.

In the first place, the new birth is the foundation principle of unity in the church. There must be this common experience within itself, and it must prepare the church members for other things before they can ever have unity. For instance, it does not seem possible that one should embrace the New Testament as the all sufficient rule of faith and practice if he has not been born again. Taking the New Testament as the sufficient guide for the conduct of the church and our private lives is another essential of church unity. There cannot be unity in the church if there is disagreement on doctrine and practice. The only way we can agree on doctrine and practice is to draw them from the New Testament rather than from our worldly wisdom.

Again, we must have agreement on several goals if we are to have unity. One of these is to glorify God rather than ourselves. Another is to build up the church in faith and knowledge of the teachings of the Word. It makes little difference how much faith or knowledge one has unless he can impart it to others. It should be a definite goal to impart what we have of these to the membership of the church. The church has lived for nineteen hundred years on what one church member has imparted to another. It is a matter of give and receive on the part of all. Every church member is strengthening his own position when he in any way builds up his brother in the church.

Another goal is the proclaiming of the pure truth to the ends of the earth. There are two ways to look at this goal. In the first place, all men everywhere are as worthy of receiving the knowledge of salvation as were we when it came to us. Thus we have a debt to discharge to sinners throughout the world. Also, we strengthen our own cause every time we make a new convert by adding one to our own campus we draw him out of the camp of the Devil. Therefore, we should find perfect unity in the goal of making disciples to Christ of all men everywhere.

When we realize our common experience, the new birth; when we feel full responsibility for common cause, preaching the truth to all men; and when we

meditate on our common hope, eternal glory; then unity will not be any problem at all. It will have come automatically.

Strengthening the Weak,

Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

verses 22-24.

In the previous verses Paul has been showing why the honorable members of the body cannot afford to glory over the weak and set them at nought, and how the weak members cannot afford to rebel because they are not of the honorable. Now he points out that the weak members are necessary both to the welfare and the very existence of the body. Even a body without toes is crippled and deformed and cannot function to full capacity. The church has members who cannot do anything very efficiently but fill a seat in the meeting house and silently pray. All can do these things, and the church is crippled if they do not do so.

There are those who know New Testament doctrines, but they cannot express them adequately. There are others who can sound forth these truths with force and beauty. When this is done it is the church of the weak speaking as much as it is that of the eloquent. The most tongue-tied member is preaching, too, when he in any way supports the pastor in the pulpit. Thus he is performing the noblest work on earth as a part of the body, the church.

As already pointed out, the weak are made more comely by being identified with a body which is preaching the glorious gospel of Christ. A widow puts her ten cents into the collection for missions: her church as a whole puts in a thousand dollars. If she has done the best she can she has as honorable a part as the man who puts in a hundred dollars.

God has tempered the body, giving more honor to that which lacked. He has brought the church together on a basis such that there is a place of usefulness and honorable service for every member. Furthermore the part of each one is necessary to every other one and to the body as a whole.

The United Body,

That there should be no schism in the body; but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

verses 25-27.

In the membership of the church there should be unity of conversion, of receiving the New Testament as the guide for conduct both as a church and as individuals, of purpose to preach the gospel to all men, and of desire for the material and spiritual welfare of all. On this latter point, we should have the same care for our brethren we have for ourselves.

If one member of the human body suffers, the whole body suffers with it. If one has a severe headache, the whole body is sick. By the same token the whole church is harmed and suffers by the misfortune or spiritual downfall of one member. We hurt ourselves when we hurt or neglect a fallen brother.

As sorrow or hurt is diffused to all the body, so it is with joy. The whole body rejoices together with the rejoicing member. This is partly the reason why we get joy out of helping others.

The twenty-seventh verse says, "Now ye are the body of Christ, and members in particular." This is addressed to the church at Corinth and all like bodies. Every scriptural church is a body of Christ, being an expression of Him. In the resurrection all these bodies will be merged into one, which will be the finished body and bride of Christ. This body of Christ is a group of baptized believers working together to uphold New Testament teachings. In other words, the body of Christ is a scriptural local church.

Gifts to the Church,

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

verse 28.

The first officers set in the church were the apostles. They were so set in during the early part of the ministry of Jesus in the world. The account is given at Luke 6:12-16. It will be a hard thing for those who claim the church did not begin until

Pentecost to explain how Jesus set the apostles in the church which did not come into existence until several years later. How could you set a bed in a house which will not be built until three years from now?

In the apostolic age, during the time of miracles, some had the gift of healing. The third chapter of Acts tells about the healing by Peter and John of a man who had been lame from his birth. Peter denied that it was either their own power or holiness. God gave this gift to these two disciples because it pleased Him to do so, not because they had earned the right to wield such power.

Probably teaching and governments are all of the gifts mentioned here which remain in the church today. Perhaps even these refer to powers which passed away with the apostolic age. We are later told that faith, hope, and love are the spiritual gifts which remain in the church.

Seeking the Best Gifts,

Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

verses 29-31.

One cannot expect to have all the best gifts, for they were distributed out among the membership as God pleased.

We are told to earnestly desire the best gifts, but this is not for self exaltation but for the edification of the whole church. Advancement of self is no worthy motive in any phase of church activity.

In the last verse of our lesson, Paul tells us he will show us a more excellent way. The next lesson will reveal that this better way is to allow love to be the dominating motive in our thought and actions. Love does not have any unworthy motives. Therefore it is a safe guide to follow.

I:13 ~ THE GREATEST GIFT

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

I Corinthians 13:1-13

INTRODUCTION

There are a number of weighty matters hinging on this chapter. We are dealing with three chapters which treat the spiritual gifts which came upon the church with the baptism of the Holy Spirit on Pentecost. The very heart of this discussion is contained in this lesson. The prominent word is charity.[15] It does not mean what we conceive of charity as meaning. In the Greek text of the New Testament it means that manner of love which God has for men, and which saved people have for one another, for God and for the world. Love is emphatically set forth as the greatest of the spiritual gifts.

One interesting thing is the statement of the failing or doing away with most of the spiritual gifts. These are to be taken away when the perfect thing is come. Of course there is difference of opinion as to what the perfect thing is. Some believe it is Christ at His second coming. The trouble with this idea is that faith and hope

are to continue after the coming of the perfect thing. Faith will be swallowed up in sight, and hope will be swallowed up in reality when Christ comes the second time, see Rom. 8:24 and Hebrews 11:1 on this point. Therefore the perfect thing could not be Christ at His second coming. Others say the perfect thing is ourselves in resurrection. The same argument exactly holds against this view that holds against the one that Christ is the perfect thing.

It is suggested that the perfect thing is the completed New Testament. James calls it the perfect law of liberty, James 1:25. Paul tells us that the word makes us perfect and throughly furnished unto every good work, II Timothy 3:17. Surely no Baptist will deny that the Bible is the perfect revelation of God to man. Remembering then that man did not have the completed Bible until the end of the apostolic age, we have a logical case to the effect that the Bible is the perfect thing which was to come. And when it did come the partial gifts should be taken out of the way.

Great issues hinge on this point. Baptists believe the age of miracles absolutely came to an end with the end of the apostolic age. We believe the so-called miracles of today are pure fraud, or that they are accomplished by hypnotism, or that they are the work of demon spirits. We believe the large majority of them are rank deceptions. But there are religious sects who claim to work miracles today by the power of God. Their stock argument is that God is the same yesterday, today, and forever. Only a little intelligence will convince us God changes His ways of dealing with mankind. He never had a New Testament church in the world until Jesus came less than two thousand years ago. Again, no one claims to keep the fulness of the law of Moses, which God strictly enjoined upon Israel. So the argument of the unchanging God is only a cheap dodge to catch the unwary. It is positively not good proof that God works miracles today.

The fact of the matter is that in miracles God showed to Israel and then to others what the fulness of the kingdom would be. The Jews rejected the king and the kingdom, and the physical side of it was withdrawn for the time being. The result is that the kingdom is defined at Romans 14:17 as not being food and drink, but righteousness and peace and joy in the Holy Spirit. This means the kingdom is spiritual in its reality during the present age. The material side of it is deferred until the Millennium.[16] If this view of the matter is correct, then the miracle workers are as unscriptural as one could be. It is recognized that Baptists may misconstrue and deny what is said here, but it is easier to deny than it is to explain such passages as Luke 11:20 if one does deny what is set forth here. Lest some should think the universal church is being upheld, it is stated that real churches at work are the visible manifestations of the kingdom during the present age.

Love is the great moving principle that brought Christ into the world to die for the world. God gave His Son the church as a manifestation of His love for the Son. In the new birth the capacity to love is implanted in the heart of the child of God. The church is so constituted that it can work with perfect success if love is the moving principle.♥ If love is not the guiding principle, then the church is thrown into a maze of perplexities from which it can never escape. Let us remember this always.

Love, the Greatest Gift,

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and have not charity, it profiteth me nothing.

verses 1-3.

Though one should have the wise and eloquent words of men and of angels, if they are not seasoned with love, they become as the harsh sound of beating on metal, or as a senseless or unmusical blast of a trumpet. This teaches us we cannot win men with logical argument alone. We may defeat them in debate, but we will not win them to Christ without love flowing out from us to them.

We might have the knowledge to prophesy, we might understand all mysteries, or we might have a faith strong enough to move mountains, but without love to work with it, we are nothing, and our works will not accomplish anything.

Many have depended on sacrificial service to commend them to God, but the most strenuous of these will not profit anything without the love of God flowing from our hearts. Since the spiritual gifts to the church are no good without love, wherein do we have any cause for pride or glory in our human abilities?

Love Is the Fulfilling of The Law.

"He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," Rom. 13:8-10.

It is through the Spirit of God, not through the demands of the law, that we are enabled to love one another. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:5. We do not acquire this love by seeking to observe a sabbath day, by observance of any rituals, or by giving any or all of our means to feed the poor, or to support the work of the gospel. We can only acquire this love by the direct operation of the Spirit of God in our hearts. Paul makes it plain that nothing which we might do which is not motivated by love will profit anything. He said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (Greek, Love) it profiteth me nothing," 1 Cor. 13:3.

Love Must Prompt Giving and All Our Service.

A few years ago I was talking with three preachers who teach tithing. I said, "Under grace LOVE must be the impelling motive in all our service." These preachers replied "LOVE WON'T GET THE JOB DONE." Eld. Tom Walker who sees things as I do was standing by and was a witness to what was said. What does the word of God say on this line? "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh BY LOVE," Gal. 5:6. In the 13th chapter of First Corinthians Paul shows that nothing which we do or give will profit us anything unless it is done through LOVE. Thus to teach the people to give through any other motive than LOVE is to rob them of any reward for their giving. Like the Pharisees they may have their rewards before men, but they will receive none from God, either here or hereafter. Nor will any teacher who leads them to give for any cause except LOVE receive any reward for his teaching.

GRACE makes us free from the law of compulsion, and sets us at liberty to give as our own hearts and the Spirit of God may move upon us to give. We have no certain amount set forth in the New Testament which we are under obligation to give. To set a certain amount which a child of God is under obligation to give is to take him out from under GRACE and put him under the law. If his life is dedicated to the service of the Lord he is going to give anyway. The preaching of LEGALISM is not going to help things in any way. I do not know how many people I have heard say lately that all this preaching on tithing is killing the spiritual life of the churches. I can say Amen to the same. I hear a preacher preach a sermon which lifts us up, and at the close he will throw in his tithing ideas, and all at once a coldness comes over the congregation. And it is not because the people are opposed to giving. It is because the preacher has left the ground of GRACE, and has gone back to LEGALISM. The preaching of LEGALISM never has, and never will promote spiritual growth. I did not preach LEGALISM to the old Bethel church, but preached against it, and I have never seen a church grow any faster in spiritual power, and in the knowledge of God's word, nor in their zeal to win the lost for Christ.

If I wanted to hear legalism preached I would go and join a Seventh Day Adventist church, or the Mormons. They are more consistent in that line than Missionary Baptist preachers who preach tithing. I do not want to appear to boast, but lest any should think I am writing from a selfish motive I will say that in the past six months I have given over $200 for the support of the needy. It has not all gone through the church, because if it had been given that way, it would not all have gone as it was needed. It would have gone through a budget, and the needy would not have received much. Now, how much have you tithers given to the needy in the past six months? Last year I gave equally as much to the needy. How much did you tithers give to the needy? At different times I have walked up to a missionary and have given him $5 privately, and no one knew about it but the one who received the money and the Lord. You tithers have given into a budget and the money has gone into elaborate, gorgeous buildings, and you have forgotten the needy. Go back and study your Bibles and see where it puts the emphasis. Churches, in their desire to build fancy buildings have left it up to the welfare agency to care for the poor and needy.

Preachers make a tearful appeal for missions and preach tithing. When the tithes come in most of the money goes to support the preachers in luxury, and build big buildings, and the mission work gets about 4 or 5% of the money, and the poor and needy get almost nothing. That is another reason I am against the tithing and budget systems. I know of a great tither trying to take everything a widow had after the death of her husband. Yet I, who do not believe in tithing gave $75 to help out this same widow in the time of her great need. Tithers are mainly interested in more money to promote fine buildings and institutionalism, and not to relieve the poor and needy. They must keep up a fair show before the world, if the poor and needy go in want. Go study their budgets and see where the money goes.[17]

As we look on the workings of churches we see some putting in much money, we see others exerting themselves to teach, and we see yet others contending strenuously for New Testament doctrine, but from what Paul says in these verses it is completely in vain if love of God is not the motivating force. Let us never attempt to exclude any member from the church until our hearts are burdened with love for the welfare of the erring member and for Christ and His church. Otherwise our work will utterly fail to accomplish its desired purpose.

Virtues of Love,

Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

verses 4-7.

In these verses the virtues and accomplishments of love are enumerated. Little of Christian virtue is left out of this list. I Peter 4:8 says that the brethren should love one another diligently or zealously, for love covers over a multitude of sins. Human nature makes us to magnify the sins of those we hate. Love makes us to look with leniency or compassion on the sins of those about us. In this way their sins are covered over to our eyes.

When Christ contemplated coming into the world to save us, every man on earth was a sinner and an enemy of Christ. Then what inducement could he have to come, or what motive could the Father have in sending Him? There was no good at all in us to recommend us, so the conclusion is that the love of God covered over our sins to the extent He could give His Son to save us.

Christian experience teaches us that when the love of God is shed abroad richly in our hearts our faith and hope are much stronger than at other times. The First Epistle of John is written to tell us how to have assurance of our salvation. Two of the requirements are that we love God and love one another. This is equivalent to saying that love will strengthen our faith and hope. And faith and hope are the things that make salvation a reality to the child of God. Without these one comes to the condition that he has forgotten he has been purged from his old sins, as Peter puts it in one of his epistles.[2 Peter 1:8-11]

The Failing Gifts,

Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

verses 8-9.[18]

A literal rendering of the eighth verse says love never falls away. Prophecies and knowledge shall be put out of operation, and tongues shall cease.

Prophecies are the foretelling of the future as well as the expressing of the hidden will of God. Knowledge is that kind of knowledge that enables men to know and tell the will of God. in other words it is the knowledge by which revelation comes. As to tongues, it is not certain as to whether they were the language of Heaven or the various languages of men. There is some evidence pointing to both.

These three and a number of others were expedients which were useful for a time, but the time came when they no longer served a useful purpose. Then they were taken away. When God had given all of His word to men there was no longer any use for prophecy and special knowledge. Therefore they were only partial gifts, or gifts for a limited time.

> {This quote from - Ben M. Bogard in the *McPherson-Bogard Debate: Miracles ceased with the closing of the Apostolic Age.*
>
> > "The prophet Micah foretold exactly how long miracles should continue, Micah 7:15, 'According to the days of thy coming out of Egypt will I show unto him marvelous things.' The book of Micah is a prophecy concerning the coming Savior. The place of the birth of Jesus was foretold. Micah 5:2; 'But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.' His marvelous work began when he performed his first miracle, at Cana of Galilee, when he turned the water into wine. It continued all through his ministry and his apostles continued his marvelous work, even doing greater works than he, until the Bible was fully written, then the 'marvelous things' came to an end. The prophet Micah foretold EXACTLY how long the 'marvelous things' would continue; 'according to the days of thy coming out of Egypt will I show unto him marvelous things:' The Israelites were forty years in their journey out of Egypt into the land of Palestine. Thus we see that from the FIRST miracle at Cana until the year A.D. 70 was almost exactly forty years and no man can show that a miracle was performed after A.D. 70. Miracles ceased when the NEED for miracles ceased. Miracles were wrought to confirm the word preached by Christ and the Apostles. When the confirmation was sufficient, and the BOOK OF BOOKS was completed then the miraculous ceased except as the devil works miracles as the Bible foretold he would continue to do."}

The Perfect Thing,

But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

verses 10-13.[19]

The Bible is the perfect will of God to man. The perfect thing came before faith and hope ceased to operate, so it must be the Bible.

With only a part of the Bible, and without the church and the special ministry of the Holy Spirit, the saved were like a child as compared with the man when these things were added.

As to the mirror, Old Testament prophets wondered about the things they wrote. But the revelation of these things came to the church, 1 Peter 1:12. The Old Testament saints were like one looking into a mirror; we are like those who see clearly face to face.

Faith and hope will come to their desired goal at the resurrection. Love will continue forever. The perfect thing comes before the end of faith and hope, so it could not be the second coming of Christ nor the glorification of the saints. When the Bible became the perfect rule of faith and practice these special gifts, which were only for a time, were taken away. Let us not seek to speak in tongues and perform miracles today, lest we should fall into the snare of the Devil.

I:14 ~ THE GIFT OF PROPHECY

Follow after charity, and desire spiritual *gifts,* but rather that ye may prophesy.

For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise **ye**, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be a* barbarian unto me.

Even so **ye**, forasmuch as ye are zealous of spiritual *gifts,* seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For **thou** verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

I Corinthians 14:1-22

INTRODUCTION

In this lesson, prophecy is set forth as the greatest of the partial gifts. Let it be remembered that there are three gifts which should remain as a continual heritage to the church. These are faith, hope and love. Though the gift of prophecy is the greatest of the partial gifts, that is the gifts that were to continue only until the Bible was finished, the main theme of the lesson is tongues. There is not agreement among us as to the nature of tongues. Some think

they refer to the different languages which men speak. Others think there really is such a thing as unknown tongues. In the Greek text of the New Testament the expression “unknown tongues” is never used. It is either “tongues,” or “kinds of tongues.” The prominent teachings on tongues are recorded in the second chapter of Acts and the chapter we are now studying.

As recorded in the second chapter of Acts, the church received the baptism of the Holy Spirit on Pentecost. There were tongues which looked like fire, and which may have been fire. These tongues were divided out among the various church members. The Greek text does not say cloven tongues; it says tongues that were divided or apportioned out in the church. The church members began to speak in other tongues as the Spirit gave them utterance. There were seventeen language groups represented in the congregation. Every one of these heard the disciples speaking in his own language. The point of uncertainty is whether every man understood every disciple, or whether one man understood one disciple and another understood what another disciple was saying. If the whole group understood all the disciples, then the miracle was in the hearing as much so as in the speaking. In this case, the speaking must have been a language handed down from Heaven, or it may be that the disciples spoke the Galilean tongue, and the Holy Spirit interpreted in the various languages.

On the other hand, many Baptists are satisfied with the view that one disciple spoke Latin, another Greek, another Egyptian, etc., until there was one of them to deliver a message to every nationality present. An item of evidence against this view is the fact that Peter later spoke to the whole group, and they all understood what he said. The fact that the New Testament is written in Greek would indicate that Peter spoke in Greek when he addressed the whole group. Or it could be that he spoke Hebrew, for all present were Jews and likely understood the Hebrew language. The question is: Since all present could understand some given language, whether Hebrew or Greek, what would be the necessity of speaking the various languages known to those present in order to deliver a message to them? Why not use the language Peter later used, whatever it was?

When we come to details in our present lesson, we are faced with more difficulties on the matters of tongues. According to verse fourteen the speaker himself did not understand what he said. Even he needed an interpreter to tell him what he had said, or he needed to pray that he himself might have the gift of interpreting it. This would not be an impossible situation except that the spirit of the speaker was built up by talking in tongues, though his mind did not know what he had said. How could speaking in a foreign tongue build up the spirit, if the mind did not understand what was being said? It seems this fact virtually forces us to the position that there were what are commonly called unknown tongues. These

tongues were a language, or languages, of Heaven, for the tongues of angels is mentioned in the thirteenth chapter. Men were borne along by the Holy Spirit to speak these heavenly tongues and someone was needed with the gift of interpreting them into the tongues of men. Of course, some will strenuously object to the thing suggested here, but how else shall we explain the things said in the chapter about tongues? Often it is easier to deny a position than it is to show one that harmonizes better with all the Scriptures say on a given subject. Let each student try to figure out for himself what the nature of tongues is.

Prophecy, Better than Tongues,

Follow after charity, and desire spiritual *gifts,* but rather that ye may prophesy.

For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

verses 1-6.

Let it be understood that there are two kinds of gifts: those that remained for only a short time and those that continue throughout the church age. Those which lasted only a short time are referred to as partial gifts. We are told in verse one that prophecy is the best of these partial gifts.

The one who speaks in a tongue does not speak to men, but to God. Notice the word "unknown" is in italic letters, meaning it is not in the original text. No man understands him, but he speaks mysteries in the Spirit. This indicates there were unknown tongues, though the word is not used. It seems they spoke a language of Heaven as they were moved by the Holy Spirit.

Prophecy is better than tongues because men understand what is said and it brings them edification, and exhortation, and comfort. In a practical way we should

learn the lesson of trying to speak in terms that may be understood by people in general. Little understood words and complicated sentence structure leave the masses wondering what has been said by the speaker. However, people should study to understand more complex things.

In apostolic times there was another gift which went along with tongues. It was the ability to interpret the tongues. The interpreter was usually a different person from the speaker. These tongues differed in this respect from the fake tongues spoken today. The modern tongue speakers usually make no effort to interpret their tongues.

Tongues Illustrated,

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise **ye**, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be a* barbarian unto me.

verses 7-11.

The effect of tongues is illustrated by musical instruments. If a musical instrument makes sounds in which there is no harmony, melody, or tune it becomes a senseless and useless thing.

The trumpet was sounded to summon an army to battle. There was a certain definite sound or tune known to the soldiers which was their summons to battle. If the trumpet gave a senseless or meaningless sound to the army, then they would not know to set themselves in array for battle. Likewise, if the church members talked in tongues, it would have no meaning to the others present, and they would not be instructed, admonished, or edified thereby. In the face of this evidence can anyone say there was no such thing as unknown tongues? Those on Pentecost may have been for instruction, but these here certainly were not, unless they were interpreted. Those on Pentecost did not need to be interpreted.

There are many voices in the world, and none of them is without meaning. The birds understand bird language; the animals understand animal language; men

understand their language of men. So speaking in an unknown tongue is contrary to nature itself.

A barbarian is one who sounds as though he says, “bar, bar,” when he talks. That is, he is one who speaks a language unknown to the listener. It is just another argument that an unknown tongue is only confusion to the listener.

Interpretation, a Better Gift,

Even so **ye**, forasmuch as ye are zealous of spiritual *gifts,* seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For **thou** verily givest thanks well, but the other is not edified.

verses 12-17.

The Corinthians were zealous for the spiritual gifts. They should have directed their zeal toward the edification of the church. It looks as though they were desirous of self glory from what Paul says to them. The one who spoke in a tongue was to pray for the ability to interpret, a thing that would help the whole church.

When one prays in a tongue his spirit prays, but this understanding is unfruitful. Praying in a tongue did edify the spirit, but not the mind.

The church comes together to glorify God. If one speaks in a tongue, the unlearned does not know what he says and he cannot say “Amen” though God might be glorified in the tongue. They should desire to do something to help the unlearned glorify God also.

Paul says he spoke in tongues more than any other. It is to be wondered whether he spoke in tongues concerning the things recounted in the twelfth chapter of II Corinthians, where he tells us of having seen and heard unutterable things. The

suggestion again is that tongues were an expression of heavenly things in heavenly language.[20]

Edifying the Church,

I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

verses 18-22.

Again in verse nineteen there is the intimation that the tongues were not understood unless they were interpreted. Interpretation came also as a gift from God. If the tongues had been in other known languages, an interpreter could have been secured from the nation whose language was being spoken. No, these tongues were unknown tongues in the sense of not being known by any race of people on the Earth.

We are not to be like children in understanding. It seems more or less of a childish desire to wish to speak in tongues.

We are to be like children in regard to malice. That is, we are to be without malice entirely.

A new element is introduced into the subject of tongues in the last verse of the lesson. Tongues are a sign to unbelievers. They are a sign that God had rejected those who have rejected His counsels. The situation is identical with that at Matthew 13:10-11, where parables became a sign of rejection to the unbelieving Jews. The parables became a source of enlightenment to the disciples of Jesus; they became dark and mysterious sayings to the unbelievers.

CHURCH ORDER

If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his face* he will worship God, and report that God is in you of a truth.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

I Corinthians 14:23-40

INTRODUCTION

This concludes our study of the spiritual gifts which came on the church on Pentecost. These were special gifts and are not to be confused with the normal work of the Holy Spirit in the world since the creation of mankind. At John 7:39 there begins a series of prophecies of Jesus about a future coming of the Spirit upon the church. His later teachings on the subject reveal that the Spirit in this office was to take His place as leader of the

church when He left the world. It would also comfort them and guide them into the way of all truth. The Spirit came with a great manifestation on Pentecost, and the promise of Jesus was that it would continue with the church until the end of the age. It is with gifts which came in connection with the coming of the Spirit in this office that these lessons have dealt.

Previous lessons have pointed out that here should be unity in the exercises of the church because there is only one Holy Spirit directing the exercise. The church is one body with all members working together, not in rivalry among themselves. Love is the greatest of the spiritual gifts, and it, along with faith and hope, should continue long after the others had ceased to operate. Of the partial gifts, which should continue only for a time, prophecy was the greatest and took preference over speaking in tongues. It seems the church members had a special desire to speak in tongues. Perhaps this was because they could make a greater public show. As a summary of the whole discussion, the great theme of the lesson is stated in the last verse: all things should be done decently and in order.

In connection with the study of these spiritual gifts, let every student also remember that a new order of God's dealing with His people came in with the ministries of John the Baptist and Jesus. The church was established by Jesus as a new thing in the early part of His ministry. The full establishment and indoctrination of the church continued until the Bible was finished and the church became fully established in the faith. Anyone can recognize this gradual development by remembering that Jesus led and instructed his church in person as long as He was in the world. When He was gone new expedients must be used. These expedients came chiefly in the form of the special spiritual gifts which we have been studying. But the system was looking forward to a full and permanent establishment upon the completed word and the fully established faith.

When this result was accomplished, the gifts which were to serve in the meantime were taken out of the way as being no longer of any benefit. Anyone can see there would be no benefit in the gift of prophecy today, for God has already given all the revelation He will ever give long ago. Then why repeat it by calling up new prophets? One would deny the Bible as the all sufficient rule of faith and practice if he claimed the, gift of prophecy today. Surely no one among us wants to take any such position as that. Having established this proposition, let us note next that whenever the gift of prophecy was taken away all the other partial gifts went along with it, including tongues. If we claimed tongues as a gift today, we would of necessity claim that prophecy still prevails, and in so doing we would deny the all-sufficiency of the Scriptures.

Let it be noted that disorder in worship service is a notable characteristic among those who claim the special spiritual gifts today. Paul not only insists that all

things would be done decently and in order, but he also says the spirits of the prophets are subject to the prophets, meaning that the Holy Spirit would direct in such ways that there would be order and decency in the way things were carried on instead of a babel of confusion.

Convicting Unbelievers,

If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his face* he will worship God, and report that God is in you of a truth.

verses 23-25.

In the exercising of the spiritual gifts in the church, consideration should be given to any unbelievers who might be present. One of the primary motives of the church is to convict unbelievers of sin and lead them to salvation. If such unbelievers came into the church meeting and heard only speaking in tongues, it would make no sense to them and they would say the church members were mad, or crazy. Thus they would be driven away instead of led to Christ.

On the other hand, if the unbeliever heard the members prophesying, which means proclaiming the Word of God clearly, he would be convinced and judged of his sins. A great obligation of the church is to make sinners fully realize their sinful condition.

The result would be that the sinner, convinced of his sin, would fall down and worship God and proclaim that God was among them as they carried on their services. It is said that in prophesying the secrets of the heart of the sinner would be made manifest. We should not fail to get the lesson that it is the teaching of the Word of God alone that will bare the hearts of sinners. Much of the teaching in the religious world today is calculated to soothe the consciences of sinners rather than to convict them. When we do such a thing, we aid the progress of the sinner towards Hell. We should never cease to remind sinners of what they are and that they are journeying surely towards a place of eternal punishment.

The Order of Gifts,

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

verses 26-33.

When the brethren came together each had a psalm, a doctrine, a tongue, a revelation, or an interpretation. It seems the church would be thrown into an uproar by the eagerness of each to exercise his gift. Paul tells them the right goal was not for each one to show himself off in the exercising of his gift before the company, but rather to edify the members of the assembled group.

Instead of several speaking in tongues at once, they were to speak one at a time, and when two or three had so spoken they were to give way for one to interpret the things that had been spoken. If there were no interpreter present, then they should not speak in tongues at all. It would do no one any good.

The order of prophesying was practically the same as for tongues. Two or three should utter their prophecies, then they should desist until one should explain what they had said. It seems that if one brother were speaking and a revelation came to someone sitting by, the speaker should yield the floor to the one who had the new revelation. (This would be a fine cue for some of our preachers to follow at our general meetings.)

The spirits of the prophets were subject to the prophets. That is, they were not driven to speak in a way that would throw the assembly into confusion. Though they had a revelation, they could wait until an opportune time to tell it.

It is true in all times and under all circumstances that God is not the author of confusion but of peace. When we have confusion in the church it is a sure sign the Devil is moving someone or perhaps all who are involved.

The Place of Women,

Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also

saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

verses 34-35.

The whole discussion in our lesson has to do with the exercising the spiritual gifts in the church. It is a fair conclusion then that it is the exercising of spiritual gifts in which the women were to keep silence.

In this period of grounding the church in doctrines and practice, if the women did not understand what they heard, or if some question in their minds was not answered in the discussions, they were not to enter publicly into the discussion. But they were to wait until they arrived home and ask their husbands there for further enlightenment.

There are two extreme views of the place of women in the church, and an extreme view is rarely the right one. One is that women should not speak under any circumstances in church. The other is that they should have all the liberty of men. Let it be said that woman was made subject to man in the curse in Eden. This rule still holds. The greatest graces of womanhood are modesty, a retiring nature, etc. On the other hand, the very necessity of the situation demands that women speak in church at times.

Giving Deference to Others,

What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

verses 36-40.

Verse thirty six intimates a thing hinted elsewhere in the discussion. It is that the Corinthians seemed to think all wisdom and revelation began and ended with themselves. We sometimes have people who fall in love with their own ability and importance even today.

Paul advises them to measure their wisdom and experiences with what he had written to them. He was writing the Word of God under inspiration and his teachings would be safe to follow and to test their ideas by. We need always to measure our conclusions by this same Word of the Lord.

Verse thirty-eight seems to suggest that if there were those who were headstrong and determined in their own worldly wisdom, they should be left alone rather than raising an uproar in the church about it. Of course, this view is to be accepted with some limitations, for there is such a thing as excluding people from the church for heresy.

The sum of the whole thing is that all things are to be done decently and in order. Excesses and extremities of any nature have no part in the workings of a church of our Lord.

I:15 ~ THE RESURRECTION OF CHRIST

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace *which was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ

are perished. If in this life only we have hope in Christ, we are of all men most miserable.

I Corinthians 15:1-19

INTRODUCTION

We now begin a three lesson's study of one of the very fundamental issues of Christianity, and even of life itself. It is the question of the resurrection of the dead. To people who hear only Baptist teaching it might seem strange that an issue should be raised on this subject, since we confidently believe in a literal bodily resurrection of the dead. But we find even before the New Testament was finished two errors had crept in. The one that prompts the present Scripture discussion is that there is no resurrection of the dead. The other is intimated at II Thessalonians 2:2; namely, that the day of the Lord, or the resurrection, had already come. Despite what Paul says in our lesson material and in the epistle to the Thessalonians, these two related falsehoods from Hell are being prominently taught among religious bodies today.

There is a great so-called liberal movement sweeping the religious world and gaining momentum every day. Its first demand is that we all lay down our peculiar beliefs and practices for the sake of unity and harmony in religion. Of course, the idea is dressed up in beautiful words and ideals, but its underlying purpose is to induce all of us to deny the Bible as the literal truth of God and the all-sufficient rule of faith and practice. This movement is one of the surest signs that the day of Antichrist is very near at hand, for the movement is of him. Having undermined the Bible in this general way, the movement goes on to many details. The most vital ones come out in the denial of a literal resurrection. In this introduction, let us start with the resurrection and work back to some other conclusions which we will ultimately reach if we deny the literal bodily resurrection.

Paul says if there is no resurrection, then Christ is not raised from the dead. Our modernist preacher rushes forward with the explanation that there was a resurrection of the beautiful moral teachings of Christ among His followers after He was crucified. This preacher would never say Jesus was literally raised from the dead. The great world historian John Clark Ridpath, a prominent Methodist, leaves Jesus lying dead in Joseph's tomb in his account of the incident.

If Christ was not raised from the dead, then surely there will be no resurrection for us. Modern infidelity has no hope of a bodily resurrection of individuals. This is one of the most amazing deceptions of Antichrist—how he can instill hope into the minds of people when there is no hope. He draws the minds of his victims away from their own personal fate by pointing out the ideal conditions which will exist in the world when the moral conditions arise in all the world which Jesus

championed. In the meantime, he seems to make people forget that they as individuals will have been dead a long time when these ideal conditions are established. There is no hope for them, but there is a vain false hope for the remote generations of the future. Just how Antichrist and his preachers should satisfy multitudes of people with a false and utterly vain thing like this is truly amazing. However this is exactly what he is doing for multitudes in the religious world today.

Working on back from where infidelity has started us, having concluded that the Scriptures do not mean what they say about the resurrection, it is easy enough then to arrive at the conclusion Jesus did not die as a willing sacrifice for the world, but that He died a martyr's death because the world was not then ready to embrace His teachings of morality. It is an easy step from this point to the idea that Jesus was the illegitimate son of Mary, and that He was a son of God simply because He was a better man morally than were His brethren. Thus we have the deity of Christ cleverly cut out of the Bible entirely. The Bible becomes simply the account of religious evolution among the Hebrew people. The world is left without truth except as we find it by human wisdom. Brethren, this is exactly where the religious world is seeking to lead us today. It is no pipe dream; it is the most grim and terrible reality humanity has ever faced.

The Gospel,

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

verses 1-4.

From the technical standpoint, the gospel is the good news. In the broader sense, it is the announcement of the coming of Jesus Christ into the world and what He accomplished for men in His coming and work.

Paul sets forth an order which had been accomplished among the Corinthians by the gospel. The gospel had been preached, they had received it, they were saved by it, and they stood in it.

There is a peculiar expression about their being saved if they kept in memory what had been preached to them and about their possibly having believed in vain. If they kept the details of the gospel in mind they would be saved from such errors as believing there is no resurrection. Perhaps believing in vain means only a surface or historical belief which would not save them in the first place. But the New Testament also says much about being saved from error and consequent judgment after we have been saved in the sense of the new birth.

The famous Bible definition of the gospel is given in verses three and four, "...how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Of course there are thousands of details which hinge around these facts, but this is essentially the gospel: the story of the death, burial, and resurrection of Christ.

Witnesses of the Resurrection,

And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

verses 5-8.

The Gospels do not tell us definitely about Jesus in the resurrection being seen by Cephas alone. It is to be understood that Cephas, Simon and Peter are all the same man. In Luke 24:34 we read that He was seen of Simon, but we are not told just when, unless it was when Peter and John ran to the tomb early on Sunday morning.

On the night of the day of the resurrection Jesus appeared to all the apostles except Thomas, John 20:19-24. Eight days later He was seen by all the apostles, John 20:26. On one occasion He was seen by more than 500 brethren at once.

It seems the gospels do not mention this appearance specifically. Probably it was the appearance described at John 20:19-23. No sinners saw Jesus in His resurrection body.

Paul did not become a disciple until some time after the resurrection of Jesus. Paul was saved under rather peculiar circumstances on the road to Damascus. It was here that he saw the Lord. He speaks of his being born out of due season. This means a premature birth. Perhaps the salvation of Paul is a type of the birth of the

nation Israel at the second coming of Christ. His premature birth refers to his being born in the manner of his Israelite brethren, but a long time earlier than they.

The Testimony of Paul,

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace *which was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed.

verses 9-11.

Paul was unworthy to be called an apostle because he had persecuted the church of God before he was saved. It is a bad thing to persecute anyone, but it is an especially fearful thing to persecute the special people of God. Paul tells us in another place that he received mercy because he did it ignorantly in unbelief. It is a far more serious offence to sin wilfully than it is to sin ignorantly.

As he looked back upon his life of unbelief and opposition to the cause of Christ, Paul was made to realize in a vital way how far the grace of God had gone to bring him to the place where he was at the time of the letter to the Corinthian church. But can we not all look back upon our past and see how abundant the grace of God toward us has been?

Paul became the greatest apostle because he labored more abundantly than any of the others. Hard work is the most important ingredient in success to anyone in any endeavor. But he hastens to add that the grace of God was with him, reminding us that we cannot do anything in the cause without this help from the Lord, Phil 2:13.

The Issue Involved,

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ

are perished. If in this life only we have hope in Christ, we are of all men most miserable.

verses 12-19.

It is amazing that even before the end of the apostolic age some were denying the doctrine of the resurrection. This makes it easier for us to see how so many are doing the same thing today, though we have an open Bible accessible to all.

If the dead do not rise, then Christ did not rise from the dead. If He did not rise, then the Bible practices a deception when it insists time and again that He did rise. If we cannot believe the Bible in this matter we cannot believe it in anything. Do not let modernists deceive us on this matter.

If Christ is not risen, then our faith is a vain thing, for it looks forward entirely for better things in a future life. There is no hope of such in the present world.

If Christ did not rise, then the dead are perished. We should never hope to see those who are dead again. Modern religion offers no hope whatever in this matter. All it promises is better conditions in the world long after we are all dead.

To believe the Bible we must believe in a literal bodily resurrection. If we take this part of it as figurative, then we may by the same token reckon all the rest of it to be figurative and we are left without any source of ultimate truth. We become the victims of the faulty wisdom of men.

The social gospel denies all the essential facts about Christ and makes Him simply a good man who died a long time ago. He is dead forever so far as this gospel is concerned. Likewise when we are dead we are dead forever, and all we can hope for is what we can get out of life the little time we shall remain here. Are you surprised that so many people should believe a thing like that?

OUR RESURRECTION

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and

all authority and power. For he must reign, till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things are put under *him, it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:* But God giveth it a body as it hath pleased him, and to every seed his own body.

I Corinthians 15:20-38

INTRODUCTION

Let us try to fix in our minds the order of the resurrection. In former times there grew up the idea of one general resurrection and judgment. In the light of the Scriptures it is somewhat of a puzzle as to why such an idea should have prevailed. It is likely however, that teachers did not feel capable of discussing the different phases of the resurrection and they passed over the whole matter as though there were to be one general resurrection.

First, there is the resurrection of Christ. This took place three days after His death on the Cross. Matthew 27:52-53 tells about many sleeping saints who came out of the tombs after the resurrection of Jesus. The Bible nowhere tells us what became of these. Perhaps they went into Heaven along with Jesus as a firstfruits of the resurrection. This would prove that Christ could raise not only Himself, but the dead saints also.

The next phase of the resurrection is commonly called the first resurrection. According to Revelation 20:5 it takes place somewhere near the beginning of the

Millennium. I Thessalonians 4:15-17 describes this resurrection and represents that all the dead and living saints will be in it. The living saints will be translated at the same instant the dead saints are raised in glory. It seems peculiar that Revelation nowhere seems to tell us definitely when this event occurs with reference to other Tribulation events. Many Baptists believe this first resurrection takes place at the beginning of the Great Tribulation. I believe it will be in the middle of the Tribulation period. This belief is founded on Daniel 9:27 compared with II Thessalonians 2:3-8 and several related pictures to be found in Revelation. The argument is this: the church is the one which is withstanding the man of sin; when the church is gone the man of sin is revealed as the son of perdition; Daniel tells us he is so revealed in the middle of the Tribulation week. Anyway, the resurrection of the saints takes place somewhere in the time relative to the Great Tribulation and near the beginning of the Millennium.

It is peculiar that Paul does not mention the resurrection of sinners in our present lesson. At least he does not mention it specifically, but he does seem to refer to it in the conquering of death. However, Revelation 20:5 tells us the rest of the dead lived not again until the thousand years were expired, and Revelation 20:11-15 tells about the resurrection, judgment, and consignment of sinners to the lake of fire. This evidently is at the end of the Millennium. Thus there is a lapse of at least a thousand years between the resurrection of the saved and the unsaved[i. e., "the rest of the dead"-Ed.].

There is still the matter of the people who are born, live, and perhaps die between these two resurrections. The Scriptures appear to tell us very little about them. Of course, the sinners who die in this period will be raised along with all other sinners at the end of the Millennium. But what about the multitudes who will evidently be saved during the Millennium? The following is merely a suggestion. The Septuagint version of Isaiah 65:20 says this: "There shall not by any means be any more a baby born dead, nor an old man who shall not fulfill his time: for he shall be a youth at a hundred years of age, but the sinner shall die at a hundred years of age and be accursed" Let everyone remember this is not from the inspired Hebrew original, but from a Greek translation. The Hebrew could be construed as the Greek plainly gives it. If so, then this is a perfect explanation of what will happen in the Millennium. There will be no babies born dead, for the principle of righteousness instead of sin is reigning. A righteous man will not die before his time for the same reason. He will still be a youth when he is a hundred years of age. It does not say what then becomes of him, but the implication is that he is translated into a glorified body. The sinner dies when he is a hundred years of age and is accursed. He awaits the second resurrection and the White Throne Judgment and consignment to the Lake of Fire.

These make four phases of the resurrection, all of which we must follow if we consider all that the Scriptures say concerning them.

The Resurrection of the Saved,

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

verses 20-23.

Christ is called the firstfruits of the resurrection because He was the first to rise from the dead and the resurrection of all others is dependent on his resurrection. Others who came out of the graves after his resurrection may constitute a part of the first fruits.

Adam, the first man, was made the lord of the creation and the federal head of the race. By virtue of this position, whatever choice he made for himself was made also for all his race. Thus he brought in sin and death as the heritage of all men. Eve was not responsible for this condition.

The very first recorded death was that of an animal to provide a covering for Adam and Eve, painfully aware of their sin (Ge 3:21). Throughout the Old Testament, we see blood sacrifices for sin commanded. "Without the shedding of blood, there is no remission of sin" (He 9:22). The Biblical teaching of the entrance of death because of sin makes sense **only if the earth is young.** (Ro 5:12; 1Co 15:20-22) But what if the earth is old? The fossils are then thought to show that the dying of living creatures had already been going on for hundreds of millions of years before Adam sinned. Death, extinction of the less fit as the more fit survive through the process of natural selection, has dominated history. Death is then normal, death is natural, death is just the way things are. If God created **this** kind of world, then what kind of God do we have? Is He sadistic, capricious, and cruel? ... Thus, to an evolutionist, death is the natural state of things, and death produced man. Even to an old-earth creationist, death preceded man (even the death of human-like "animals"), and God used death to prepare the way for man. In either case, a world dominated by death, pain, and suffering was here **before man and certainly before man sinned**.[21]

As Adam brought death to all, the second man, Christ, brought resurrection to all. In addition, he brings eternal spiritual life to all who believe.

Only Christ and the saved at His coming are mentioned here, but we learn elsewhere of some who arose after the resurrection of Jesus. Also, there are those who will be saved during the Millennium. Probably they will be translated at some time during the Millennium.

The Millennium,

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things are put under *him, it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

verses 24-28.

Christ will deliver up the kingdom to the Father at the end of the thousand years reign. The Millennium is the period of His triumph and final conquest of sin and the Devil. He will finally bruise the head of the serpent during this period; see Gen 3:15.

It was for this glorious consummation of his Redemptive work, Christ taught his disciples then and now to pray [in the so called "Lord's Prayer" "thy kingdom come" Mat 6:9-13], at which time he would give up the kingdom to God, even the Father, when all things will forever be as they were before sin entered the world, and the whole universe will be under one undivided reign.[22]

It seems that death, the last enemy to be destroyed, will prevail among sinners during the Millennium. At the end of this period, death and hades are cast into the Lake of Fire; Revelation 20:14.

All things were put under Christ during His personal ministry in the world, see John 5:22, but His actual triumph will begin with the first resurrection and the Millennial reign.

The eternal Son of God will not take a secondary place in the heaven ages as verse twenty-eight might seem to imply. It means the separate works of the Father and the Son will have been finished and they will come into unity of labors as they have been in unity of purpose from eternity.

"The following are some of the grounds on which believers will be excluded from the Messianic Kingdom during the Age to Come:

An unforgiving spirit. Matt. 18:35.

Clinging to the world and its principles. Luke 18:18-30.

Inhumanity. Luke 16:19-31.

Not going on to perfection. Heb. 8:1-18.

The works of the flesh. Gal. 5:19-21.

Putting stumbling blocks in the way of God's little ones. Mark 9:38.

Professing the truth and not practicing it. John 13:17.

Cherishing a spirit of discord and division in the Church. Gal. 5:19-21.

Pride. Mark 10:15, 24, 31.

Carnality. 1 Cor. 3:1-15.

Not feeding the flock. Matt. 24:45-51.

Taking away the key of knowledge-substituting man's theories for God's truth. Luke 11:52.

Taking the sword. Rev. 13:10.

Yielding to the natural love for self-preservation. John 12:24-25.

Lack of spiritual fruit in the life. John 15:6.

Being workers of iniquity-profiting by the evil principles of the world in commerce, politics, or in any way. Luke 3:13-27.

Lack of fidelity in little things. Luke 16:10.

Defrauding the laborer of his proper wages. James 5:1-5.

Monopoly of natural opportunities. Isa. 5:8-9.

Murmuring-the sin of Israel. Num 14; 1 Cor. 10:1-10.

Lack of watchfulness. Luke 21:2, 36; Ezek. 33.

Failure to fight the good fight of faith. 1 Tim. 6:12; Rev. 3:14-20.

Turning back. Luke 14:25-33.

Lack of fidelity in teachers and preachers. Ezek. 33; Matt. 24:45-51.

Impurity. 1 Thess. 4:6-7; 2 Cor. 12:19-21; Heb. 12:14."

[**Failure to preach the "gospel of the kingdom" "to the Jew first" thereby failing to "do the first works" and not "hasting unto the coming of the day of God".** Isa. 60:22; Mt 24:14; Ro 1:16; 2 Pe 3:11-12; Rev. 2:4. Summary summary: ESN.-ed.]

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Revelation 2:11[23]

Baptized for the Dead,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy

every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

verses 29-34.

Verse twenty-nine means that people are baptized with reference to the fact of death. Death and resurrection are pictured in baptism. Certainly no one is baptized to save those who are already dead; nor is it to save the living for that matter. Baptism pictures the death and resurrection of Christ, our death to sin and resurrection to a new life, and our hope of the bodily resurrection in the future. This latter is what Paul is talking about. It would be ridiculous to picture resurrection in baptism if there were no resurrection. This is the full force of his argument here.

Paul died daily in denying the things of the world and the flesh and risking his very life for the cause of Christ. He did it because of his hope of the resurrection.

In the arenas, men fought against wild beasts. If the man won he gained both life and freedom. Therefore, he fought with all his might. Paul simply uses this figure to express how he had fought with all his might for the cause of Christ.

Verse thirty-three is a scathing rebuke for listening to irresponsible babbling about what misguided men thought about the resurrection. Verse thirty-four is the interpretation of it.

Resurrection Bodies,

But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which **thou** sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:* But God giveth it a body as it hath pleased him, and to every seed his own body.

verses 35-38.

The Corinthians were making the same mistake about the resurrection as the Sadducees made; see Luke 20:27-36. They all knew that an apparently dead seed was planted and that a living, growing plant came forth from it. The seed is destroyed in the producing of the living plant; even so the old body does not come

forth in the form in which it died, but it comes forth in a new body which God is pleased to give to it.

Jesus came forth from the grave in a body of flesh and bones, not flesh and blood; see Luke 24:39. The life of the flesh is blood; see Deuteronomy 12:23. It is suggested that not only is the Holy Spirit the power of resurrection, Romans 8:11, but that it takes the place of blood as the life principle in resurrected bodies. Thus, in resurrection we shall have bodies that are fully motivated and dominated by Spirit power. This is why the limitations to which we are now subject are to be removed. The Spirit is not bound by limitations of time and space, and bodies which live under Spirit power likewise are not to be bound by such limitations. This is how Jesus could float upward through the air in His body of flesh and bones when He went to Heaven. People will maintain their identity and personality after the resurrection, but this is about as far as we can go on the matter since we are incapable of understanding the details of heavenly things as yet.

REVEALED MYSTERIES

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made a* quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the

trumpet shall sound, and the dead shall be raised incorruptible, and **we** shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* **thy** sting? O grave, where *is* **thy** victory? The sting of death *is* sin;

And the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

I Corinthians 15:39-58

INTRODUCTION

This concludes a three lesson study of the resurrection. The first dealt primarily with the resurrection of Christ. The death and resurrection of Christ was the gospel which had been preached to the Corinthians and by which they had been saved; yet some were denying there was any resurrection of the dead.

The second concerned the resurrection of the saved, called the first resurrection. Paul argues that death came by man, therefore resurrection should come by man also. There would not have been any death had Adam not transgressed the law of God. Then man—Christ—came upon the scene and accomplished resurrection for Himself and all men. He makes resurrection just as logical and necessary as is death. He carries them back again to the gospel which had been preached to them at first and asks them why they were baptized if they did not believe in resurrection. This lesson devotes itself mainly to illustrations of the nature of resurrected bodies.

Here we get an amazing insight into the frailty and fickleness of the human mind. They had gone back to the doubtful thinking of the world, and the resurrection had become a thing beyond belief to them. This is amazing until we look at ourselves and ask ourselves just how much of a reality the resurrection and Heaven are to us in our everyday affairs.

The deceptions of a sinful world are a mighty force in our thinking, whether we are saved or not. A man has the universal testimony of death, but he has no tangible

evidence of resurrection. Therefore he comes to doubt its being a fact. The resurrection is perfectly logical as Paul brings out in the lesson, but many minds rebel at this idea and prefer to believe in annihilation.

Men in general have believed in a life after death. It has been individuals of perverted thinking who have denied a living God and a future life. Idolatry never started as the worship of images, but images have been the result of an effort to lay hold of the unseen God. It then degenerates into the worship of stone. Such degeneration of thought is how the Corinthians had come to deny the resurrection. By the same token, this is why we have so many perverted ideas of the resurrection today. Some things are best received by faith.

The Resurrection Illustrated,

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body.

verses 39-44.

Verse thirty-five presents the question of how the dead are raised up and what kind of bodies they will have. Paul begins by illustrating resurrection bodies. He says there are four manners of flesh. They are the flesh of men, of beasts, of fishes, and of birds. Of course anyone can see there is a wide difference among these kinds of flesh. These are given to make ready for the presenting of different kinds of resurrection bodies.

From the Greek text of the New Testament, the celestial bodies are heavenly bodies, or bodies of a heavenly nature. The terrestrial bodies are earthly bodies. These illustrations are not given so much to show distinction among resurrection bodies as bodies in the world.

The next illustration is from the sun, moon, and stars. They are called heavenly bodies in the sense that they are in the physical heavens. The first is the region of atmosphere about the earth. The second heaven is the region of the sun, moon, and

stars. The third heaven is the abode of God. Of these bodies in the second heaven, the sun has the greatest glory or brilliance of light. The moon is second. Then there are bright stars and dim stars. So there are really four orders of glory in these bodies.

Bodies of men are buried in a condition which is subject to death; they are raised in a state which is not subject to death or decay. It is sown, or dies, subject to the limitations of the present world; it is raised free from the limitations of the sin cursed world. It has been previously suggested that resurrection bodies live by Spirit power instead of by flowing blood.

Contrast of the Two Adams,

And so it is written, The first man Adam was made a living soul; the last Adam *was made a* quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord[****] from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.[††††]

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

verses 45-50.

Adam was made a living soul when he was created. He was not subject to death until he became a sinner. We have natural life before we receive spiritual life in the new birth. This was true of Adam also in his creation. God created him a natural man, but meant for him to choose spiritual life in Christ. Possibly he could have received it then from the Tree of Life.

Paul takes the above facts and proves by analogy that as we have had the natural life we received from Adam, so also shall we have the glorious spiritual life which is received from the second Adam, Christ.

Flesh and blood cannot inherit the kingdom of God. This means the kingdom in its final form, Heaven. But the kingdom is in the world now operating in a partial way among the saints of God. It is spiritual now, but it will dominate the physical world in the final Heaven age.

The Change of Living Saints,

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

verses 51-53.

In verse fifty-one sleep means the death of saints. Many times it is said of the patriarchs of Israel that they slept with there fathers when they died. This shows beyond a doubt that the Bible teaches a literal bodily resurrection of the dead.

The dead and the living saints are the ones affected by the first resurrection. The dead are raised and the living are changed in an instant of time.

Mortality means dying or subject to death. We are really dying every moment we live in the world. Immortality means undying or not subject to death.

Victory Over Death,

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin;

And the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

verses 54-58.

We are taught in verse fifty-four that death is swallowed up in victory for the saved at the first resurrection. From that instant forever the saved will not be subject to any of the ravages of sin at all.

The first resurrection will evidently not be the end of death in the world, however, for people will go on being born throughout the Millenium, and the sinners among them will die as people do now. Perhaps those saved during the Millennium will be translated instead of dying.

Sin is the sting that produces death. When we are completely released from sin in the resurrection, there will be nothing in us to produce death and there will be nothing in us to be touched by sin. The law is the strength, or active power, of sin because it pronounces judgment on sin and sinners. Paul also says the law suggests the idea of sinning to people in that it names and condemns sin.

Victory comes through Jesus Christ, the only man who lived in the world without being overcome by sin in any detail.

Since victory over death comes entirely through Christ, it is logical to believe the works of man do not aid at all in the matter of the resurrection. The works of men bring a better resurrection in regard to reward, but they do not bring the resurrection itself.

Our labor in the Lord is not in vain because of the glorious resurrection which he shall give us in due time. It may be that our lot is a hard one in life, but life lasts a very brief time; then comes the resurrection to immortality and eternal life. Surely we can labor faithfully and courageously during the little time we are to remain here.

I:16 ~ AN OPEN DOOR

Now concerning the collection for the saints,

as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are* many adversaries.

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

That **ye** submit yourselves unto such, and to every one that helpeth with *us,* and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part **they** have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

I Corinthians 16:1-24

INTRODUCTION

One thing that has become evident many times in the course of this study is that Paul takes a highly practical view of things, as opposed to something utopian and unworkable. For instance, he advised Christians to eat meat dedicated to idols if it would not offend the conscience of onlookers; but if it would offend any they would refrain from so eating. He showed how it would be better for the servant of the Lord if he would remain unmarried, but if it would lead him into temptation he should marry. Christianity is one of the most practical and common-sense endeavors in the world as it is presented in the teachings and practices of the apostles.

Let us note some facts about cooperation presented in this chapter. It is freely recognized and admitted that Paul was an inspired apostle, which none of us are today. He met and dealt with the practical questions of his day, and someone must do the same in our day. Who is to deal with these practical matters, and how much liberty is to be taken where the Scriptures do not speak specifically?

Paul did not believe nor practice what is commonly called isolationism. If one church will send out one or more missionaries and fully supervise and support these missionaries herself, then it is easy enough to stay within the bounds of the New Testament. But the question immediately arises as to whether this church is doing her part to carry the gospel to the ends of the earth. The answer is evidently no. A few churches closely grouped together can work together without elaborate machinery to carry on the cooperation. But here is the question which no isolationist seems to be able to answer with any assurance: if and when your project grows to any size, how are you going to avoid the cooperative difficulties all Baptists have met in the past under similar circumstances? If this question is persistently pressed, the isolationist leader will get around to admitting that with himself in the lead devices of cooperation will not be abused as they have been in the hands of others. In other words, he is something very special in the way of leadership.

If I may speak personally for once, I would rather risk the years of experience of the American Baptist Association and the many experienced, seasoned, and honest men, who give counsel on a basis of equality, than to risk any new "Moses" who has lately arisen to lead Israel out of the wilderness. Good men have been driven into positions of dictatorship in this way, and others have accepted positions of dictatorship because they thought they were justified in holding such position by virtue of their wisdom and integrity.

Paul recommends a number of preachers to a number of churches. He certainly does not present the churches as standing in isolation from one another, but as having fellowship and cooperation together. If preachers needed to be recommended to churches then by men who knew them, the same need exists today. There are no inspired apostles today, but there are brethren who are known and trusted who may meet together and counsel together and give out information to the churches and recommend ministering brethren to the churches for their cooperation and support. That is exactly what the American Baptist Association seeks to do—no more, no less. The one who strains at the gnat in this system is likely to find himself swallowing a camel in some other system not so well founded.

The Collection for the Saints,

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

verses 1-4.

The collection mentioned in verse one was for the saints at Jerusalem. There had come a mighty famine in the land of Judea and the churches in various places were sending relief to the brethren at Jerusalem. We have references to this situation in the eleventh chapter of Acts and the eighth and ninth chapters of II Corinthians.

The church members were to contribute on the basis of how God had prospered them. Included in the law of Moses was the tithe law which required the tenth of the income of the Israelites to be used for the Levites and other religious purposes. Under this new system the individual is to determine the percentage of income contributed. A man is to give as he is able and as he is willing. The amount is to be laid by on the first day of the week, Sunday.

"This is another passage which is thought by some to justify tithing. Usually the tithers only quote the second verse. ...First, we notice that this was not a collection for ... anything and everything men might want to sponsor and call THE WORK OF the Lord. It was a special offering for the saints who had been impoverished by the drouth found in Acts 11:28. It was an emergency offering for the poor. Yet preachers will take advantage of the passage to wring tithes out of the people to build ... and various other things they wish to sponsor. Baptists do a lot of things today for which they can find no justification in the Bible. ... Speaking of this very same collection in II Cor. 9:7 Paul teaches that the giving should be according as every man should purpose in his own heart. ... How did the Jew give under the law? It was not as each man might purpose in his heart. It was specified in plain unmistakable terms that he should give a tenth. Under GRACE there is no certain amount specified as to what a child of God must give. He is left free to give as he may purpose in his heart. Anything else would be LAW and not GRACE."[24]

The Corinthian church was to determine who should carry their offering to Jerusalem. No one has a right to administer the offerings of a church except one approved by the church.

Paul signifies his willingness to go on this mission to Jerusalem if it seemed expedient for him to do so. Acts 11:30 tells us that both Paul and Barnabas did go on this mission.

Desire for Fellowship,

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

verses 5-7.

Paul wrote this epistle from Ephesus in Asia Minor. Corinth was in Greece on the continent of Europe. He would visit Corinth when he should cross over to Europe after remaining in Ephesus until Pentecost.

Paul expresses the desire to spend the winter with the Corinthian church. Then they should bring him on his journey wherever he might go. This simply means they would furnish the financial assistance he would need. Remember that Paul evidently was not a member of the church at Corinth, but he was asking financial support from them. This is Scriptural cooperation.

He would stay at Corinth through the winter. Elsewhere he tells us such visits were for the purpose of fellowship, strengthening the brethren, and being strengthened by them. Paul was not an isolationist.

The Open Door,

But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are* many adversaries.

verses 8-9.

In the nineteenth chapter of Acts we have the account of the founding of the church at Ephesus. We gain the idea that the brethren there were steadfast and true at the time the church was planted. It was a thriving city, and this seems to be the nature of the open door there.

The nineteenth chapter of Acts also tells us about the great uproar which was raised by the silversmiths at Ephesus because Paul and his companions were destroying their business by teaching against the worship of idols. These silversmiths made their living by making and selling idols. They sought to kill Paul, and it is doubtlessly the conflict with them that he describes as fighting with the wild beasts at Ephesus. Certainly it was as perilous as actually fighting against wild beasts in the arenas.

Fellowship Among the Brethren,

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

That ye submit yourselves unto such, and to every one that helpeth with *us,* and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ,[‡‡‡‡] let him be Anathema Maranatha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

verses 10-24.

Besides Paul, there were five preachers recommended as worthy to the church at Corinth. They were Timothy, Apollos, Stephanas, Fortunatus and Achaicus. According to Paul they were worthy to preach to the Corinthian church and they were worthy of their prayers and financial support as they labored elsewhere. This is co-operation in the preaching of the gospel.

The churches definitely mentioned are one in Achaia, the churches of Asia, and the church in the house of Aquila and Priscilla. This is communion and fellowship and co-operation in the gospel among churches situated in both Europe and Asia.

According to the thirteenth chapter of Acts, missionaries should originate in a church. In Paul's day there were some preachers whom he recommended, as in this lesson, and there were other preachers whom he condemned or refused to recommend to the brethren.

It is believed that anyone who wishes to leave off unworkable theories and follow the common sense pattern of the New Testament can find abundant

authority for associated work in this chapter as well as elsewhere in the Scriptures.

Corinthian Ecclesiastical Disorders

from AN INTERPRETATION OF THE ENGLISH BIBLE by B. H. Carroll (1 Corinthians 14:31, 40).

I. Factions - (1 Corinthians 1:10—4:7)

The great arguments Paul gives against these factions.

Paul, in replying to the evil of divisions in churches about persons, made an argument that the world has never equaled, and which will be important for all time upon the subject of factions. The gravest factions that ever agitated the churches of Jesus Christ have come up around persons more than doctrines, politics, or measures. In ninety-nine cases out one hundred, rows in the church come up around preachers. Laymen as a rule don't like a fuss in a church, but the preacher oftentimes makes a great deal of harm, intending really to do good instead of evil, and yet because he doesn't know how to do certain things, and particularly how to handle delicate cases of discipline, there will be a scene, and directly the cause of a splitting of the church wide open. Generally we can get men to compromise, and by reasoning and prayer, we may bring them into doctrinal agreement, but the hardest men to harmonize in the world are those who are contentious about men. That is why we should never seek after a "stack-pole" unification, i.e., stack around a man. He may die, and then what becomes of our unit?

If a man is going to turn his back on the ministry on account of the suffering, the sooner the ministry is rid of him the better. If he is only going to be a sunshine, fair-weather, daylight man, who, because the darkness comes, the march is long, or the battle is terrible, or the cold severe, or the watching is trying, or the wounds are painful — if he is going to turn away from the ministry of Jesus Christ on that account - let him go.

1. Christ is not divided. So long as Christ is the center of our unification, kingship, priesthood, there should be no division about men.

2. The preacher was not crucified for them.

3. Nobody was baptized in the name of a preacher.

4. The wise or oratorical preacher does not save men.

5. Worldly wisdom never did discover God, and never could have devised a plan of salvation.

6. Few of the wise and the great men were saved.

7. Christ himself is the wisdom of the Christian.

8. The gospel which saves men is not discerned according to carnal wisdom, but is spiritually discerned.

9. Factions hinder spiritual progress.

10. "What then is Apollos? and what is Paul?...God himself gave the increase."

11. If you are God's building you don't belong to this preacher or to that preacher.

12. The only foundation in this building is Jesus Christ.

13. All the unfitting material put on that foundation will be destroyed in the great judgment day — "tried by fire".

14. Factions destroy the church, which is the temple of God, which temple they were: "Him that destroyeth the temple of God will God destroy."

15. The church does not belong to the preachers; the preachers belong to the church: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's."

16. These preachers about which they were dividing this church must be counted simply as stewards of the grace of God, the deposit of the gospel which has been given to them.

17. Dividing this church on their human judgment of men, and their human judgment didn't count at all.

18. Preachers deserve no credit for difference in gifts, and yet they were making their different gifts the ground of their division: "For who maketh thee to differ? And what hast thou that thou didst not receive?"

II. Revolt Against Apostolic Authority (1 Corinthians 4:8-21; 9:1-27).

III. Consequent relaxation of morals and discipline (ch. 5).

IV. Going to law against brethren (1 Co. 6:1-10).

V. Perversion of the Lord's Supper (1 Co. 10:1-22; 11:18-34).

VI. Abuse and misuse of spiritual gifts (chs. 12-14).

VII. The perversion of woman's position, conduct, and dress (1 Co. 11:1-7; 14:34-37).

Some conclusions about Israel's wanderings and church problems

from Bro. Fred Creel's "TYPES and SHADOWS"

The hardest lesson for them to learn seemed to be that of complete dependence upon God for their needs.

How easy it seemed for them to forget the great things of the past when faced with the needs of the present and immediate future! When all seemed lost in Egypt, God provided the passover. When destruction seemed imminent at the Red Sea, God opened the waters. When there was nothing but the bitter waters of Marah to be had, God sweetened the water. Then when it must have seemed that everything was going their way, and they found themselves in the pleasant situation of water and shade and dates at the oasis of Elim, the cloud began to move again. Instead of a pleasant land it led them in to the desolation of the desert wilderness of Sin! Forgotten, was the power God has manifested toward them in the past Forgotten, was the agony of their former slavery in Egypt! Remembered instead, was the food they had eaten as slaves. It seems almost inconceivable to us that they should have desired to return to that life, and yet, in their despair they expressed just such desire. Exodus 16:3. "Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought **us** forth into this wilderness, to kill this whole assembly with hunger.". Before we hastily condemn them for what we are SURE we would never do, let us examine our own thoughts and actions. Have we not all had the experience of wild swings of spiritual mood? Peter was perhaps the prime biblical example of this trait of Christians. From the determination of, "Though I should die with thee, yet will I not deny thee." Matthew 26:35, 51, 74; to the sword swing which took off the ear of a servant of the high priest, vs. 51, to the, "began he to curse and to swear, saying, I know not the man." vs. 74, was the passage of but a few hours. From the rejoicing over the empty tomb to the, "I go a fishing." was but a few days. After all these experiences and the great victory of the day of Pentecost, surely Peter would remain steadfast the rest of his life, right? WRONG. This powerhouse of a preacher had his power short circuited again by his own shortcomings as he denied the power of Grace in his life and others and agreed with the Judaizers of Antioch. Gal. 2:11-21. But, wait—have we not experiences in our own lives to compare with these? How short was the trip from the Sunday service when God seemed so close and your heart seemed to sing with the music of heaven itself to the trials of the workday world when it seemed everything went wrong and God seemed so far away! It was only a step from the reading of the Word of God when He seemed to speak directly to your soul to the opening of the daily mail and the despair of the bills you didn't know how you could possibly meet

this month! How suddenly we leave the place of prayer to come to the place of dispute with a loved one, or, the elation of speaking with a responsive person about his soul is followed by the ridicule of a Christ rejecter. Remember, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (our...: Gr. our figures) "(**I Cor. 10:6**). Were it not for the fact that we suffer from the same type of fleshly shortcomings as they, this would not have been necessary. They murmured because they could not see how God could possibly have had any good in mind for them in such a situation. How well I remember a situation from years past. The time spent in seminary was in many ways like Israel's wanderings so far; when all seemed hopeless and there was no way in sight to buy food, a preaching appointment would come, a friend would write with a few dollars enclosed, an opportunity to work a few hours would present itself. Like Israel, we swung from complete confidence to complete despair. Finally, there was no place to turn. No preaching appointments, no part—time jobs, no food and no way in sight to get any! We had no car and no way to buy fuel if we had. Over and over we were reminded by relatives of the promise, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The implication being, of course, that we weren't supposed to be doing what we were doing and had better give it up and seek another line of work. The fleshpots of Egypt were looking more and more inviting. A preacher brother was travelling to another state for a meeting and there were reported to be jobs available there. Leaving wife and children behind, I went with him. The idea was to find a job and return as soon as possible for the family. The jobs were seasonal and not yet available, so the brother furnishing the ride suggested that I attend the meeting where all the sister churches in that state would be represented, and afterwards apply for the job. I was truly abandoned in the wilderness of Sin and there was nothing to do but cry about the unjustness of the situation. After all, hadn't I left a good job with all the possibilities of a secure life to attend school to prepare for a life of service to God in the ministry? Hadn't I, (note the big I) sacrificed for the sake of trying to prepare myself? Now all was lost and all the effort seemed wasted. The final outcome of the situation? There were churches represented at the meeting which needed pastors! Within a few weeks my family and I were established in a three-bedroom parsonage, with food such as we hadn't seen in ages, and a church full of people who knew how to love and strengthen a young preacher in his first pastorate! It would be great if I could report that I never fell into that trap again, but after over 35 years it seems to be a lesson needed to be repeated almost weekly!

Comfort in the Midst of Tribulation[25]

~{A study of Apostle Paul's Second letter to the Corinthians.}~

Comfort in Suffering . . . . 2 Corinthians 1:1-24

Blessing Through Forgiveness . . . . 2 Corinthians 2:1-17

Liberty No One Can Take Away . . . . 2 Corinthians 3:1-18

Spiritual Power To Endure Unjust Treatment . . . . 2 Corinthians 4:1-18

Spiritual Understanding of Death . . . . 2 Corinthians 5:1-21

Living in an Ungodly World . . . . 2 Corinthians 6:1—7:1

When Sorrow Comes . . . . 2 Corinthians 7:2-16

The Blessing of Helping Others . . . . 2 Corinthians 8:1-24

The Blessing of Giving . . . . 2 Corinthians 9:1-15

The Blessings of Consistent Living . . . . 2 Corinthians 10:1-18

Facing False Doctrine . . . . 2 Corinthians 11:1-33

When Prayer Seems To Fail . . . . 2 Corinthians 12:1-12

Dealing with Our Doubts . . . . 2 Corinthians 13:1-14

Paul's Missionary Journeys

Fore~Words

Second Corinthians is **Reproof (cont.)**; **Doctrinal**: A formula definition of **Ministry**="(**Affliction+Boasting+Comfort**)"

If "***the characteristic meaning and purport of the book***" of 1st Corinthians is to affect "***Gospel Order***" then 2nd Corinthians shows the effects — ***Discipline and Benevolence.*** [26]

"In the character of the letter it is utterly unlike any other in the New Testament. If a window had been opened so that we could look right into Paul's heart, it would illustrate this letter. It brings out his personality more than any other or all the rest of his writings and speeches. It brings to light the secrets of his history that never would have been known but for this opposition. The picture of the man contained in this letter cannot be filled out in its outlines by any other man that ever lived on the face of the earth. One man, being asked the key word of this letter, said, "affliction." Paul tells of his sufferings and their purpose. Another man said that the key word was "boasting"; he used the word "boasting" about twenty-two times in all the rest of his letters and twenty-nine times in this letter. In other words, he is forced to refer to himself and discuss himself in order to furnish those who befriend him the means to reply to his adversaries. He has to

II:1 ~ Comfort in Suffering.

2 Corinthians 1:1-24

Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Grace *be* to you and peace *from* God our Father, and *from* the Lord Jesus Christ.

Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;* Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; As also ye have acknowledged us in part, that we are your rejoicing, even as Ye also *are* ours in the day of the Lord Jesus.

And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

THE APOSTOLIC CHURCHES ENTIRELY INDEPENDENT

Each church was a separate and distinct body, with no sort of organic connection with any other congregation. The apostolic congregations were bound together by nothing but ties of love. We read of the church in Jerusalem (Acts 11:22), the "churches throughout all Judea and Galilee and Samaria" (Acts 9:31), also of "**the church of God which is at Corinth"** (I Cor. 1:2; II Cor. 1:1). We read of the "churches of Galatia" (Gal. 1:2) and the "seven churches of Asia" (Rev. 1:4). Thus we might go on at great length. The apostolic churches were separate congregations, entirely independent of each other. The congregations were churches within themselves, not parts of a provincial or state church.[31]

The Promises of God

Excerpt from Pink's *Studies in the Scriptures:* "Dispensationalism" January, 1933

One plain statement of Holy Writ is of infinitely more value than all the empty reasonings of carnal men. Such a statement we have concerning the promises of God in 2 Corinthians 1:20, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." The line of thought in the context is easily followed. First, the apostle had intended to pay the Corinthians a second visit (2Co 1:15-16), but he had been providentially hindered (2Co 1:8-10). Second, knowing that his enemies were likely to use his delay as a taunt that he was ignorant of the Lord's mind and fickle in the keeping of his word, the apostle anticipates this charge (2Co 1:17-18)—there were divine reasons why Paul had delayed his promised journey to them. Third, whether that satisfied the Corinthians or no, this could not be gainsaid, that there was no uncertainty about his preaching. He had proclaimed Jesus Christ among them in a plain and positive way (2Co 1:19).

Having reminded the Corinthians that the message he had delivered in their hearing on his first visit was invariable and constant (2Co 1:19), the apostle now gave proof of his assertion—*Christ* was the sum and substance of his preaching. He had known nothing among them save Jesus Christ and Him crucified (see 1Co 2:2), and since Christ Himself is always **"yea"** or unchanging, then his message was always **"yea"** or the same. The manner in which he now supplied proof of this was by affirming, **"*For* all the promises of God in him** [viz. Christ] **are yea, and in him** [Christ], **amen."** Therefore, Christ cannot be "yea *and* nay." The plain meaning of 2 Corinthians 1:20 is—The promises which God has given His people are absolutely reliable, for they were made to them *in Christ.* They are absolutely certain of fulfillment, for they are accomplished *in Him.*

1. Since the Fall alienated the creature from the Creator, there could be no intercourse between God and man but by some promise on His part. None can challenge anything from the Majesty on High without a warrant from Himself, nor could the conscience be satisfied unless it had a divine promise for any good that we hope for from God. 2. God will have His people ruled by promises in all ages so as to exercise faith, hope, prayer, dependence upon Himself. God gives us promises to test whether or not we trust Him. 3. The ground of the promises is the God-man Mediator, Jesus Christ, for all intercourse between God and us can only be in and through the appointed Daysman. Christ must receive all good for us and we must have it at second hand from Him. Hence **"all the promises of God *in him*** [Christ] **are yea and amen."**

4. Let the Christian be ever on his guard never to contemplate any promise of God *apart from* Christ, whether the thing promised, the blessing desired, be temporal or spiritual, we cannot rightly or truly enjoy it except in and by Christ. Therefore did Paul remind the Galatians, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal 3:16), about which (D.V.) we shall have more to say later. All the promises of good to us are made *to Christ*, the Surety of the everlasting covenant, and are conveyed from Christ to us—both the promises and the things promised. "This is *the* [all-inclusive] promise that he hath promised us, even eternal life" (1Jo 2:25), and as 1 John 5:11 tells us, "This life is in his Son"—and so of "grace" and whatsoever is in Him. "If I read any of the promises, I found that all and every one contained Christ in their bosom, He Himself being the one great Promise of the Bible. *To Him* they were all first given; *from Him* they derive all their efficacy, sweetness, value, and importance; *by Him* they are brought home to the heart; and *in Him* they are all yea and amen" (Robert Hawker, 1810).

5. All the promises of God are made in Christ, none of them can be of any good to those who are out of Christ, for a man out of Christ is out of the favor of God. God cannot look on such a man but as an object of His wrath, as fuel for His vengeance. There is no hope for any man till he be in Christ. But it may be asked, Does not God do many good things to them that are out of Christ, sending His rain on the just as well as the unjust, and filling the bellies of the wicked with good things (Psa 17:14)? Yes, He does indeed, but are those temporal mercies *blessings*? Indeed they are not. As God says in Malachi 2:2, "I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart"— cf. Deuteronomy 28:15-20. Unto the wicked, the temporal mercies of God are like the food given to bullocks—they do but "prepare them for the day of slaughter" (Jer 12:3 and cf. Jam 5:5).

Having presented above a brief outline of the subject of the divine promises, let us now carefully observe the fact that **2 Corinthians 1:20 plainly affirms, "For *all* the promises of God in him are yea, and in him Amen."** How inexpressibly blessed is this to the humble-minded children of God—yet a mystery hidden from those who are wise in their own conceits. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all* things" (Rom 8:32). The promises of God are many, relating both to this life and also to that which is to come, concerning our temporal wellbeing as well as our spiritual, covering the needs of the body as well as the soul, but whatever be their character, not one of them could be made good unto us except in and through and by Him who died for us. **{** continued at sixth chapter **}**

ATONING BLOOD: WHAT IT DOES AND WHAT IT DOES NOT DO[32]

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

The Blood does not dispense with discipline.

The classic instance of this is **David** after his lapse and recovery (2 Sam. 12:12-14). He was pardoned, his sin put away, the capital punishment remitted, and all this because God was able to give the ***repentant*** offender the benefit of the blood Jesus would shed. **But to the announcement of pardon the sentence was added that his child should die and the sword would harass his house to the end.** He had sinned publicly and had given great occasion to the enemies of his God to blaspheme, and **that holy God was bound to vindicate His holiness and to show publicly that He does not tolerate sin in His people. The after life of David showed that he humbly bowed to this severe chastisement and was benefited by it.**

The leading passage on parental discipline by God is Hebrews 12:1-17. This follows the great exposition of remission through the blood and of cleansing by the water. Can discipline, then, add ought to these? The passage declares that the Father "**scourges every son whom He receiveth,**" and that this is a proof of His love and of their sonship. The object of this severe treatment is "**for our profit, that we may be partakers** [*eis to metalabein, so* that we may partake] **of His holiness**" (verses 6-10). Every one of His sons has already been reckoned ***righteous*** by faith in Christ. But that is something imputed, securing a clear and safe standing in law; this holiness is the actual character and activity of God infused into and wrought out in His sons. The only other place of this exact word in the New Testament is 2 Cor. 1:12, where Paul uses it of his practical conduct at Corinth. In that city notorious for vice he had "**behaved in holiness and sincerity of God**." {simplicity and godly sincerity ... have had our conversation}

For the furthering of this needful and noble end chastisement is employed by God our Father, **and neither blood, water, nor oil dispenses with it.** Gold is freed from dross by neither of these but by ***fire*** (1 Pet. 1:7). This is set in direct connexion with the believer being found unto **"praise and glory and honour at the revelation of Jesus Christ."** Our passage *in Hebrews* puts heavy emphasis upon this same connexion by exhorting us to "**follow after peace with all men, and the sanctification without which no one shall see the Lord**" (Heb 12:14-17), that is, God the Father, for every eye is to see Christ and every knee to bend before Him at one or other session of His judgment seat.

In my commentary on *Hebrews* it was shown from many Scriptures that there is a possibility that this "**scourging**" of a child of God **may continue after death.** An indignant critic complained in a magazine that it seems that what the blood cannot do, a thousand years in purgatory is to do. I had shown that the process proposed differed radically and essentially from the Roman Catholic conception of purgatory in that the Catholic doctrine makes [eternal] ***salvation*** dependent upon such purgation, **which is false.** The critic ignored this. His phrase was clever, well calculated to catch the unwary and mislead the uninstructed by a seeming honouring of the blood: but **it revealed the common and regrettable theological error that the blood is like money and answereth for all things.** Yet it is very evident that in this life at least the atoning blood does ***not*** serve the end that chastisement serves, **nor, if discipline be resented, will the blood compensate by perfecting holiness in the child of God. To lead the people of God to rest on this misconception is injurious to their souls and to their prospects. It retards growth in holiness, induces unwarranted confidence, and conduces to lethargy**

Things "Acknowledged"[33]

(www.themillennialkingdom.org.uk/PerilsOfTheAge/TheSilenceOfSisters.htm).

It is not only loyalty to the Word of God, or a consciousness of perils which history has shown to be far from imaginary, which compels us, at all costs, to enforce the Scriptures; but a sweeter motive woos and wins – "that we may present every [believer] ***perfect*** in Christ" (Col. 1:28), "giving honour unto the woman, as unto the weaker vessel" (1 Pet. 3:7) - a sentence which holds in it the whole soul of chivalry; and no honour is so real or effectual as clearing her pathway, by eliciting her own glad obedience, into the heart of the coming glory. For an athlete "is ***not*** crowned, except he have contended ***lawfully***" (2 Tim. 2:5): the regulations for women, as also for men in their sphere, will decide the issue of their coronation: woman's obedience is essential to her glory. It is lowliness, not publicity, which determines, for both sexes, degree of rank (Matt. 20:26) in the coming Kingdom. And on the silence of sisters one regulation is outstanding and supreme. "**LET THE WOMEN KEEP SILENCE IN THE CHURCHES: FOR IT IS NOT PERMITTED UNTO THEM TO SPEAK**" (1 Cor. 14:34); a Scripture so clear, so decisive, that no one doubts what it ***seems*** to mean: ...

But the matter is graver still. ***The attitude of all inspired persons on this church regulation infallibly reveals the source of their inspiration***. "If any man thinketh himself to be a prophet or inspired, **LET HIM ACKNOWLEDGE**" - as a test of the source of his inspiration – "that they are the commandments of the Lord." It is most remarkable that the prophets and the inspired at Corinth, in spite of the deep church disorders, did acknowledge that this commandment was from Christ; for in his Second Epistle **(2 Cor. 1:13) Paul** says,- "We write none other things unto you, than what ye read ***or even acknowledge***." There are sisters true and devout, who now say – "The Spirit leads me to speak in public." ***A*** spirit, perhaps, or more probably her own; ***the*** Spirit never: for the Spirit cannot contradict Himself, and what He means on this subject He has already said: the Spirit will always endorse the Spirit. ***No supernatural or woman movement since the Apostles has acknowledged these regulations as binding upon itself***. **Montanists**, **Camisards**, and **early Quaker Prophets**; **Theosophists**, **Spiritualists**, **Christian Scientists**, and **the Tongues Movement**:- all have revealed their source (so far as they are supernatural, and so far as the supernatural in them is concerned) by maintaining that these Regulations of the Holy Ghost, for one reason or another, are not to be obeyed. It is one test whereby we can distinguish the Satan-gifted from the God-gifted: the status of woman is a fundamental barrier between Heaven and Hell.

Exquisitely does the Apostle sum up the entire relationship of the sexes. "Nevertheless neither is the man without the woman, neither the woman without the man, ***in the Lord***."; the Christian Faith requires both, two halves of one whole, in which one is chief, joint-heirs of the grace of life (1 Pet. 3:7): "for as the woman is ***of*** the man [in creation], so also is the man ***by*** the woman [in birth]: "***the woman is the glory of the man***" (1 Cor. 11:7, 11). So the Holy Ghost is careful to insist with equal emphasis on two things - the husband's love, the wife's obedience (Eph. 5:24-25); for where these two are, there is the perfect home. As a woman herself has put it, tenderly and beautifully:

Her seat is endless ministry: her crown
The need and worship of some man whose love
She o'er her pride and self-desire folds down
And sets in mastery her own heart above;
Her sceptre is a little child's weak hand;
Her orb, humility; her mantle, prayer
Her right divine, to be, at Heaven's command,
Man's mother, mate, and help-meet past compare.

A Gratifying Conclusion[34]

"The prayers of David, the son of Jesse, are ended."

This verse takes us back to the first which is the prayer of faith, and which finds its answer in the prediction of the Psalm. On more than one occasion has God given David the promise that it would be accomplished, and he knew that not one word of it would fail (see Psa. 89:35). The word translated "ended" also means to

complete, to accomplish. David's faith views the distant prospect and cries Amen to the predictions he was led by the [Holy] Spirit to utter.

To us also "all the promises of God in Him (Christ) are Yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20).

> ***... Jesus had no need of the sad subterfuge of apostate preachers of our day, who say one thing and mean another on the basis of "mental reservations." Even His enemies credit Him with extreme probity! So His acknowledged rectitude and veracity would obviate any such subterfuge as mental reservations; when He spoke it was "yea and amen!"~***(2 Cor 1:20)
>
> ***So in all of the parables, when they are added to His direct statements, we have the confirmation of clear and unreserved illustrations, which further enhance the certainty of the promise that Jesus is coming again. ...[35]***

Blessing Through Forgiveness

2 Corinthians 2:1-17

But I determined this with myself, that I would not come again to you in heaviness.

For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

Sufficient to such a man is this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him,* and comfort *him,* lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it,* for your sakes *forgave I it* in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

THE CONGREGATIONAL FORM SCRIPTURAL.

The New Testament knows but one form of church government, and that is the simple congregational form. It is evident that all the New Testament churches were independent, local, self- governing bodies, from the action of which there was no appeal. These churches were small democracies complete in themselves. They were vested with executive powers but not with legislative powers. We read of "the Churches of Judea," "the Churches of Galatia," "the Churches of Macedonia," "the seven Churches which are in Asia." It is not the Church of Asia," but "the seven Churches of Asia." This shows that these churches were local, independent congregations. Dr. J. M. Peck in the Christian Repository (1853 Vol. II pages 47, 48) very strikingly presents the Baptist position on this point. Speaking of the Baptists, he says: "Their theory of church government embraces two great and apparently opposite principles.

"**First.** That the kingdom of Christ, in its visible form on earth, is a pure monarchy. Christ is King and Law-giver. He needs not the aid of man, nor will he endure human legislation in any form. He has not merely given a few vague and general rules, and left his people to work out all the discordant plans of government that prevail at this moment in Christendom. Both by precept and in the inspired records of the primitive churches there are examples for every class of cases that necessity ever requires. The legislation in his kingdom is all divine.

"**Secondly.** His kingdom, in its organized state of small communities, each managing its own affairs in its own vicinage, is a pure democracy. THE PEOPLE—THE WHOLE PEOPLE—in each community chose their own officers, receive and expel members, conduct all business as a body politic, decide on all questions of discipline, and observe all the institutions of Christ. Were they to institute a representative or any other form of government, they would depart from the law-book and soon be involved in as many difficulties as their neighbors."

These separate and independent congregations were vested with the right to receive and exclude members. Paul, to "the church of God which is at Corinth,"(1 Cor. 5:1-5) says:

> "It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And **ye** are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For **I** verily, as absent in body, but present in spirit, have judged already, as

> though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The same apostle, to "the churches of Galatia," said (Gal. 5:12),

"I would they were cut off which trouble you."

Paul writing "to the Church of the Thessalonians" said:

"Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thes. 3:6).

All of these Scriptures show that the right to exclude a member was with the "church." Paul had no power to exclude. Again in speaking of the "incestuous man" who had been excluded by the church he says:

"Sufficient to such a man is this punishment, which was inflicted of many. "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:6-8).

Paul advises the church which had excluded the brother to receive him back, as the discipline had produced penitence. These Scriptures show that the churches had the right to receive, exclude and restore members when "gathered together"—not in individual capacity. This shows that the form of government in the New Testament churches was congregational, as it is in Baptist churches. While each church is independent of every other church these churches may cooperate in the work of evangelization. Such cooperation however, in no way surrenders the independence or authority of the churches cooperating.

No association, or convention, or "super church" has the slightest authority over even the poorest or weakest New Testament church. It is the privilege of the churches to cooperate, and it is wise to do so in their work outside of their own congregations.

The presence, power and guidance of the Holy Spirit in a local church remove all necessity for a "super church." If the members of a church are Spirit filled and Spirit guided then the church composed of such members is equally Spirit filled and Spirit guided. Thus it follows as a logical conclusion, as Dr. Cody says,

"If a local church has the Holy Spirit indwelling in it there exists no need to subject it to any other body because no other body can possibly have anything greater or wiser than the Holy Spirit. Equality and in dependence among local churches follow as inevitably from the gift of the Holy Spirit as do individual equality and independence."

The only possible form of church government that could be deduced from these facts is the congregational form—the New Testament form.[36]

Now observe a great truth:[37]

Abraham, Isaac, and Jacob (with many other Old Testament Saints) lived in obedience to God's word and will; and they "died in faith not having received the promises", Heb. 11:13; but they will yet receive them; and so it is said of them that "they are now living and that God is their God; and because they are living (in real communion with God) they are ready for the first resurrection. Lev. 23:17; Phil. 3:9-10; Rev. 20:5-6. But on the contrary Christ said, of those who came out of Egypt under the blood of the Passover lamb, and who lived and died in disobedience and unbelief (the marks of their evil state), to the Jews: "***Your fathers ate manna in the wilderness and are dead*** (spiritually)." They are not now in real fellowship with God as are Abraham, Isaac and Jacob. Therefore they are not in the same place, locally, or spiritually. Then Christ adds: ***This*** (Truth) ***is the bread which cometh down from heaven, that a man may eat thereof and not die*** (spiritually); but "live for the (Millennial) age." John 6:48-51; 14:6. And these two classes of believers in the Old Testament, the living and the dead, have their perfect anti-type in the New Testament. Rom. 8:13-14; **2 Cor. 4:11; 2:15-16.** We have the living of both ages in Rev. 20:6; Heb. 11:39-40; while in Rev. 20:5; Heb. 6:4-8; 10:26-31, we have dead believers. 1 Tim. 5:6. Of course in the first of the last three passages all the other dead are included. In Rom. 8:28-39 Paul is speaking only of living believers "***Them that love God.***" 8:28. To abide in unbroken communion with God is to live in this sense. Those who do not so abide are "**cut off**". John 15:6; Rom. 11:17-24; Lev. 17:10.

And let us not forget that the names of all Jews who came out of Egypt, actually under the blood of the Passover lamb, are still borne on the breast of the Great High Priest in Heaven; and in God's sight,, who sees the end from the beginning; and "counteth the things that be not as though they were", the twelve stones shine with undimmed lustre and fascinating prophetic brilliancy. Ex. 28:15-21; Isa. 49:14-16; Rom. 11:11-24. So will it be with all who fail God as to their state in this Gentile Age. The ultimate Salvation of all believers is absolutely assured.

What must I do? {Sufficiency}

But this question holds in its bosom another; namely, "What must I not do?" And bound up with these two inseparable interrogations there are profound implications and suggestions as to moral possibility, opportunity, responsibility and inevitable final accountability. The positive implies the negative, and vice versa. And in threading my way between the two, so as not to err to the right or the left, I cry out in conscious helplessness, "Who is sufficient for these things **{2 Cor. 2:16}**, in a world like this?" In view of these facts how true are the words of the Master: "Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

Considering human nature as it is we need not be surprised that the Young Ruler turned back after he had made such a splendid effort to enter in. The commentators who denounce this young man, and have themselves vastly less to lose in order to enter, do not realize that where he was after "the great refusal" is exactly where they, for the most part, are now—outside the Messianic Kingdom. We sympathize with the young man because for many years we have been seeking to get this question experimentally answered; and so far we can only say with Paul, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before I press towards the Mark for the Prize." Yes, the young man was not after salvation, but after the **"prize."** We will see by and by exactly what this is.

Salvation is won by BELIEVING, but the prize by DOING. Salvation is dual in the Scriptures. [Salvation is] first from the guilt of sin; and, second from the power of sin. Every believer has the former, but this by no means implies that he will ever possess the latter. Only those who endure unto the end will have salvation in the second degree (Matt. 24:13). And if those who do not endure unto the end miss the second stage of salvation, what will be the consequence, the penalty? They will lose the Messianic Kingdom for the bliss and glory of which the Young Ruler was longing, being impelled in some degree by the spirit that moved the heart of the "father of the faithful"; but he found himself unable to "walk in the steps of that faith of his father Abraham which he had being yet uncircumcised" (Rom. 4:12). Who of us has not failed in this same walk?

Jesus said to His disciples: "If ye know these things, happy are ye if ye do them" (John 13:17). The word here translated "do" is one of the greatest in the New Testament, occurring nearly 600 times; and is translated by many different English words. Until a man is born from above he cannot **do** any works acceptable to God.

Salvation in the first degree is wholly by faith, faith in the works of another, even Christ the Redeemer. But after faith has come and the foundation of Christianity is laid deep in the spirit of man, not merely in his soul, all progress is conditioned by works of faith and love. The new life must find expression in acts of obedience, long suffering, and also in daring deeds of valor in the great conflict with the powers of darkness. Relatively speaking, the Reformers placed altogether too much emphasis on justification, and too little on sanctification. This defect continues until the present day in all the Reformed Churches. They seem only to have seen salvation in the first degree. When Christ comes and believers stand before the Bema (2 Cor. 5:10) the judgment will proceed, not on the basis of faith, but of works as the only adequate proof of faith (Rev. 22:12). Referring to the second degree of salvation as the condition of entering the Messianic Kingdom, James says, "Can faith save him?" implying that it cannot (see Matt. 7:13-14 and Luke 21:36). But Christians who fail in good works generally excel in evil works. The result is judgment (Luke 13:23-30; John 5:29). The traditional eschatology applies this latter passage exclusively to unsaved sinners, but we will prove later that this is another gratuitous assumption based on the misinterpretation of the narrative with which we are now dealing.[38]

Bible Doctrines Affected by Modern Versions

by Paul L. Freeman

Introduction

The battle for the Word of God is going on today as it always has. The work of the Evil One himself has ever been to cause men to doubt the Word (Gen. 3:1), to corrupt the Word (2 Cor. 2:17), and to misquote the Word (Luke 4:10-11). There are many Modern Versions on the scene today all claiming to be more accurate or more readable renderings of the Word of God. Most of these versions follow the MINORITY Greek Text even though that text exhibits a corruption throughout. The King James Version was translated from the MAJORITY Greek Text which agrees with about 95% of all available manuscripts. The MAJORITY Greek Text can be traced back to the Peshitta (Syriac Version) about 150 A.D.

Many Christian Colleges and Universities have switched over to the MINORITY Greek Text (known as Westcott and Hort or Nestle and Aland) for the classroom while still using the King James Version in public preaching. Since there are over 5,000 differences between the MAJORITY and MINORITY texts a problem immediately faces the student. The King James Version he brings to the classroom is subjected to constant editing by the teacher who is using a Greek Text different from the one the King James Version was translated from. The student is well aware that God did not inspire two different Bibles. He must make a choice and for the sake of harmony or teacher satisfaction he will usually accept his King James Version minus the MINORITY Text corrections as the Word of God. Should there be an area where agreement cannot be reached he is told to decide on the proper rendering by exercising his spiritual discernment. The schools that are following this double standard will admit that when the King James Version is no longer needed for Public Relations they will make the complete change to the New American Standard or the New International Version. These two are seen to follow the MINORITY Greek Text.

Those who want to replace our King James Version with new Modern Versions are constantly stating that no Bible Doctrines are affected by the changes. One school recently published an article by one of its' teachers in which he said that, "BOTH TEXTS ARE THE WORD OF GOD." It is difficult to understand how two texts differing in over 5,000 places can both be the Word of God. It only serves to show the absolute desperation on the part of the MINORITY Text champions to defend their indefensible position. The purpose of this volume is to show the changes made by the MINORITY text and how they affect the Bible Doctrines which Christians have always believed. Though I do not consider any change in the Word of God to be unimportant, I have singled out the most glaring examples. A careful reading will show that the Fundamental Doctrines of the Christian faith have been affected many times.

Are we to believe the scholars when they tell us that no important doctrines are affected by the new Modern Versions? It is obvious that they are not correct. What they really mean to say is that when all the changes have been made the Bible Doctrines are still there somewhere else in the Bible. If there are ten verses showing the Virgin Birth of Christ, and they have removed two, there are still eight remaining to prove the doctrine. That may satisfy them, but the Fundamental believer sees that as a piece by piece destruction of the Word of God.

We would accuse them of taking away from the Word of God. They would accuse us of using a Bible which has many additions inserted by overzealous Christian copyists. The issue now becomes quite clear. We must either believe that overzealous heretics have corrupted the original Word of God or believe that overzealous believers have added to the original Word of God. I can understand why heretics would want to corrupt the original Word of God, but I cannot believe that Christians would add one word to the Word of God which they have been entrusted to copy and pass along. The Spirit of God within Christians would put a holy awe and reverence around the sacred word and guided by that same Spirit they would copy what God had given them. My conclusion is that the new Modern Versions are based on Greek manuscripts that have been corrupted by heretics who changed the Word of God to agree with their rejection of the Deity of Christ and their Humanism regarding salvation. The Greek Text underlying the King James Version is not filled with additions made by overzealous Christians. It is the Word of God preserved by the Spirit of God and it exalts the Lord Jesus Christ, giving him his proper place and the glory due unto his name.[39]

Liberty No One Can Take Away

2 Corinthians 3:1-18

Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or letters of commendation from you?

Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

Seeing then that we have such hope, we use great plainness of speech: And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when

Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Inspiration and Illumination[40]

In this chapter we shall study Bezaleel and Aholiab, the two whom God especially endowed with wisdom and knowledge to do the work of the tabernacle, and to teach others in the work. In this we can see divine illumination. All the instructions about the size of the tabernacle, its material and its furniture, and everything connected with the same was given to Moses in the mountain. In this we see divine inspiration. But to carry out the instructions which were given to Moses by divine inspiration God had to endow men with the wisdom and knowledge of how to carry out those divinely inspired instructions. The writer would call this divine illumination. The Lord gave no instructions to Bezaleel and Aholiab, but he endowed them with wisdom and the knowledge and the cunning by which they were able to follow the instructions given to Moses in the mount.

(Exodus 35:30-35).

In this passage we have a most solemn and important lesson. Let us remember that the Word of God says, *"...whatsoever things were written aforetime were written for our learning..."* (Romans 15:4). Thus what was written concerning Bezaleel and Aholiab were written for our learning. We can profit by the lessons found in this passage if we will. Let us see what lessons we may find in the passage. This writer has always contended that the Spirit of God must enable the child of God to understand the written word. Many quote 2 Timothy 2:15 to try to prove that we learn only by studying the word. *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."* But the same writer in the same chapter also said, *"Consider what I say; and the Lord GIVE THEE UNDERSTANDING in all things."* (Verse 7). James wrote, *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."* (James 1:5). The psalmist prayed, *"Open thou mine eyes, that I may behold wondrous things out of thy law."* (Psalm 119:18). Paul prayed for the Colossians that they *"...might be filled with the knowledge of his will in all wisdom and SPIRITUAL UNDERSTANDING..."* (Colossians 1:9). Again the psalmist prayed, *"Give me understanding, and I shall keep thy law..."* (Psalm 119:34). The inspired writer admonished, *"Trust in the LORD with all thine heart; and lean not unto thine own understanding."* (Proverbs 3:5). This writer believes in the necessity of studying the Word of God. But along with the studying of the word there must be the enlightening, or illuminating work

of the Spirit. The inspired apostle wrote, "Now **we** have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Corinthians 2:12[-13]). That he was not just talking about the writers of the Bible is shown by reading just two verses below. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned. But he that is spiritual judgeth *(discerns)* all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But **we** have the mind of Christ." (1 Corinthians 2:14-15[16]). The Holy Spirit is the author of the word, and he is the interpreter of the same. The man that depends simply on his study of the Bible and his own ability to understand will never learn to rightly divide the word of truth. Along with his study he must have the illuminating work of the Spirit. No man is sufficient of himself to comprehend and teach or preach the Word of God effectively. We need to continually feel our need of the Spirit's aid. The man of God must be humble and realize that he is not sufficient of himself. The Spirit of the Lord must ever be our sufficiency in our efforts to worship, serve God and preach or teach his word. Paul wrote, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (**2 Corinthians 3:5-6**).

Let the young preacher, and the old one as well, realize that he needs the aid of the Spirit of God in all his study and preaching. Paul said, "…my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but IN THE POWER OF GOD." (1 Corinthians 2:4-5). If it was necessary in the apostle's time for the preaching to be done in the power of the Spirit for men's faith to stand in the power of God it is likewise necessary today. Too much do we try to serve God in the energy of the flesh and in the wisdom of men. This is one of the main reasons why so many church members are indifferent, cold, worldly minded, pleasure loving and without any spiritual understanding. God called Bezaleel and Aholiab for the work of the tabernacle. Only those whom God calls can truly and rightly serve him. Not only did God call Bezaleel and Aholiab, but also it is said that he filled them with the Spirit. So do God's men need to be Spirit filled. I wish to close this part with the words of Joel 2:16-17, *"Gather the people, sanctify the congregation, assemble the elders, gather the children…let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach…"*

The Veil. (excerpt from chapter 12)[41]

Over the walls of the tabernacle were laid the 10 linen curtains. These were grouped five and five into two broad curtains. These two were coupled together with 50 taches, or clasps of gold, which clasps went across the veil. We have seen that 10 is the number for the law. In this we see Christ nailing the law to his cross, and removing the handwriting of ordinances which were against us, and contrary to us. See Colossians 2:14. That this has reference to the 10 commandments is evidenced by the fact that God wrote those 10 commandments with his own hand. See Exodus 31:18.

Many of our people, even most of our preachers, need to get themselves straightened out on the law question. Many teach that the ceremonial part of the law, meaning the sacrifices, has been abolished, but that the 10 commandments remain. It was not the ceremonial part of the law which condemned men, but the law of God written in the tables of stone. *"…if the ministration of DEATH, written and engraven in stones, was glorious…How shall not the ministration of the spirit be rather glorious?"* (2 Corinthians 3:7-8). It was not the law of the sacrifices which was written in tables of stone, but the 10 commandments themselves. The sacrificial part of the law was pointing to the only way of escape from the condemnation which the 10 commandments brought. *"For if the ministration of CONDEMNATION be glory, much more doth the ministration of righteousness exceed in glory."* (Verse 9). This ministration of CONDEMNATION, mentioned in this verse, is the same ministration of DEATH, which was written in stones, mentioned in the 7th verse. But let us continue our reading. *"For if that which is done away was glorious, much more that which remaineth is glorious."* (Verse 11). Throughout this chapter there is a contrast between the ministration which was written in tables of stone, and that of the Spirit. One is called the ministration of death and condemnation. This cannot be the ministration of the Spirit for the writer says, *"…the spirit giveth life."* (Verse 6). So it is the ministration of the 10 commandments which was written in tables of stone which was the ministration of condemnation and death. In the same connection Paul speaks of one being done away, and one remaining. It certainly is not the ministration of the Spirit which has been done away, but the ministration of condemnation and death written in the tables of stone.

When Deuteronomy 10:1-5 is read in connection with 2 Corinthians 3:7-11 it is made plain that Paul was speaking of the 10 commandments when he was writing about the ministration of condemnation and death. *"At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.*

And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, THE TEN COMMANDMENTS…" This proves beyond a doubt that the 10 commandments was the ministration of CONDEMNATION AND DEATH spoken about in 2 Corinthians 3:7-11. This is what brought spiritual death to Paul, *"I had not known lust, except the law had said, THOU SHALT NOT COVET…For I was alive without the law once: but when the commandment came, sin revived, and I died."* (Romans 7:7-9). The 10th commandment is the one against coveting, and it brought death to Paul.

The law stands or passes as a whole, not in parts. We cannot point to a certain thing in the law and say this has passed away, but this remains. Jesus said, *"…one jot or one tittle shall in no wise pass from the law, till ALL BE FULFILLED."* (Matthew 5:18). If all has not been fulfilled and done away, then it all remains. If any part has been fulfilled and done away, then all has been fulfilled and done away. To obligate ourselves to keep any part of the law means to obligate ourselves to keep it all. *"I testify again to every man that is circumcised, that he is a debtor to do the whole law."* (Galatians 5:3). *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."* (James 2:10).

There were **three divisions**, each essential to the others, which taken together formed the old covenant. They were, **first, the 10 commandments** expressing the righteous will of God; **second, the judgments** which governed the social life of the Israelites; **and the ordinances** regulating the religious life of the nation. We cannot say that the ordinances which regulated their sacrifices has been abolished, and the judgments remain. If so, we can neither eat catfish nor pork. We cannot wear woolen and linen garments together. See Deuteronomy 14:3-10. We must not cultivate our land in the 7th year. See Leviticus 25:1-6. If we are under the 10 commandments we must observe the 7th day of the week as the 4th of the 10 commandments demanded of Israel. See Exodus 20:8-10. *"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the SEVENTH day is the sabbath of the LORD…"* We cannot say the commandment (the 4th) concerning the Sabbath has been abolished but the other nine remain, for Jesus said one jot and tittle shall in no wise pass away until all be fulfilled. Nor is there any Scripture to be found which says the Sabbath day has been changed from the 7th day of the week to the first day. Neither can such an expression as the Christian Sabbath be found in the Bible. That expression is a man-made term. But there is plenty of Scripture teaching that we are not under the law. *"…ye are not under the law, but under grace."* (Romans 6:14). *"…if ye be led of the Spirit, ye are not under the law."* (Galatians 5:18). *"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the SABBATH days…"* (Colossians 2:16). The eating of certain meats, the observance of any holy day, or

Sabbath, whether a Sabbath day, or a Sabbath year, all belong to the law, from which the believer has been set free.

The law was not made for the righteous man, but for the ungodly. *"…the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned…"* (1 Timothy 1:5). *"…the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine…"* (1 Timothy 1:9-10). When we put ourselves under the law we class ourselves with the ungodly, debauched, filthy crowd mentioned in the above passage. Surely the man who seeks to observe any part of the law does not understand what he says, nor whereof he affirms. See verse 7.

The believer must see and recognize his freedom from the bondage of the law and his liberty in Christ. He can never grow in grace by listening to the law. He can read the law against coveting and it will not restrain his flesh from lusting. He can read the law against murder and still have hatred in his heart, and the Word of God teaches that if we hate our brother we are murderers. The law can only forbid from doing certain things. It can give no power or motive by which to overcome. It is only as the believer yields himself to the Spirit of God that he is enabled to overcome the evils of the world and flesh, and live for the glory of God. Here is our trouble. We have been listening to the law and what it forbids, and we go right on doing the things it forbids, because the law cannot give us power to refrain from doing what it tells us not to do. But by yielding ourselves to the Spirit of God we are enabled to do the righteous will of God. This is the one and only way we may overcome. And the motive in all our service must be LOVE, and not fear. *"…ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."* (Romans 8:15). And while on this point let me say that any preacher who preaches Malachi 3:8-9 to his congregation is missing the mark. God does not curse his children. There is no such a word as curse in the dictionary of GRACE. It belongs to the law. *"For as many as are of the works of the law* (NOT GRACE) *are under the CURSE…"* (Galatians 3:10). When any preacher preaches to his congregation that God will curse them if they do this or that, or fail to do this or that, he is seeking to place them under the law, and is preaching law and not GRACE.

The 10 linen curtains laid across the tabernacle walls with its taches running across the veil of the tabernacle can represent only the fulfilling of the law's demands by the death of Christ on the cross. To listen to the demands of the law and to seek to follow its demands is to ignore the work of Christ on the cross when

he settled every demand the law had upon us. We no longer belong to the old master and his bonds. We belong to him who settled the last claim of the law. It is a lack of faith not to recognize this and act accordingly.

At the cross of Christ, typified by the veil in the tabernacle, is the meeting place for both Jew and Gentile. *"For he is our peace, who hath made both one…"* (Ephesians 2:14). The two broad linen curtains, each made of 5 narrow ones, met at the veil, and were made one tabernacle by the 50 taches which fastened them together in the very place the taches came over the vail. *"…thou shalt hang up the vail under the taches…"* (Exodus 26:33). From the veil forward there were 5 of the linen curtains. From the veil going back there were 5 linen curtains. Here is GRACE for the JEW and GRACE for the Gentile. In this we can see men looking forward to the cross and finding GRACE, and men of today looking back to the cross and finding GRACE.

The veil hung upon 4 hooks fixed in 4 pillars. Here we see the nails which pierced Jesus in 4 places. *"…they pierced my hands and my feet."* (Psalm 22:16). He had two hands and two feet and the nails pierced him in 4 places, even as the veil was hung on 4 hooks. The scarlet threads which were woven into the veil pictured the blood of Christ which trickled down from that cross from those wounds in his hands and feet. Christ was crucified on the Passover day, which was the 14th day of the month. By reading Genesis 1:5; 1:8; Judges 14:12-18 and Leviticus 23:32 we learn that in the Old Testament a day was from one sundown to the next sundown, or from evening to evening. By reading Leviticus 23:5 we find that the Passover was observed in the evening of the 14th day of the first month, or at the beginning of that 14th day. In Luke 22:7-20 we find Christ observing the Passover with his disciples and also instituting his own memorial supper. Paul tells us in 1 Corinthians 11:23-25 that this was the same night he was betrayed. That night he was taken before the Jewish court and condemned by that court. When daytime had come he was taken before Pilate and sentenced to be crucified. So he was crucified on the Passover day, the 14th day of the month, and died before sundown that day. The veil of the tabernacle, which pictured the crucifixion of Christ, was in line with the 14th board in the wall. The boards were a cubit and a half wide. It has been shown that it was 20 cubits back to the veil. If we divide 20 by one and a half we get 13 and one third. This put the veil past the 13th board, and one third of the way on the 14th board. He was crucified at the 3rd hour of the daylight period of that day, *"And it was the third hour, and they crucified him."* (Mark 15:25). Thus the tabernacle pointed out the very hour and day Christ would be crucified. There were 5 pillars in the door, and 4 in the veil, and the veil was in line with the 14th board in the wall. When the numbers 5 and 4 and 14 are added the sum is 23, which number we have found is the Bible number which signifies DEATH. It was on that cross that Christ died on the 14th day.

"It is only as we see Christ in the Scriptures that they cause our hearts to rejoice. It is only as we approach the Word of God with an open mind to receive its message that the Spirit of God will lead us into a joyful understanding of the same. It is the presence of Christ in the Scriptures which makes its pages to shine with glory and joy and peace. It is his presence in the Scriptures which makes them the living word. If we do not see Christ, embrace him, worship and adore him, then our worship and service becomes an empty form, and devoid of all power. When we are led by the Spirit to see him then our very inner beings are transformed, and we are made to become like him in character and action." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord." ***(2 Corinthians 3:18).[42]***

Spiritual Power To Endure Unjust Treatment

{Suffering, Martyrs or Chastening Chapter}

2 Corinthians 4:1-18

Therefore seeing we have this ministry, as we have received mercy, we faint not;

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.[§§§§]

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us*

with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. **For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory**; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

The Magnified WORD.

The following outline lists a reasonable thought process for believing the King James Bible of 1611 is the preserved word of God in the English language. It is our contention one does not need to read the "scholars" or even be acquainted with manuscript evidence to know God has preserved and provided him a Bible. The Scriptures themselves, a believing heart, the indwelling Holy Spirit, and possibly a brief knowledge of history is all he needs to well equipped to have confidence in and defend his Bible.

This outline begins by establishing a Scriptural basis for reasoning and ends by stating sensible and reasonable conclusions considering the hindsight of history.

VII. The Scriptures declare there are forces at work that attempt to corrupt and pervert God's word.

The Bible warns that there would be those who would **"corrupt the word of God"** (2Cor. 2:17) and handle it **"deceitfully"** (**2Cor. 4:2**). There would arise false gospels with false epistles (2Thes. 2:2), along with false prophets and teachers who would not only bring in **"damnable heresies"** but would seek to **"make merchandise"** of the true believer through their own **"feigned words"** (2Pet. 2:1-3).

VIII. The Scriptures and history declare there were heretics and false prophets who produced corrupted texts.

Speaking of false prophets, Jesus taught that if a tree is corrupt, the fruit will be corrupt. Likewise, if a tree is good, the fruit will be good (Matt. 7:17). False prophets and false teachers corrupt the scriptures (2Pet. 2:1-3). We are told we can recognize these false prophets and teachers **"by their fruits."** The fruit of the false prophet is false prophecies and the fruit of the false teacher is false doctrine. If a man's doctrine is corrupt, we must conclude that he will corrupt the scriptures (2Cor. 2:17) to support his doctrine. So, if a man's teachings are good and sound, we can expect that those sound teachings came from sound scriptures.[43]

The Pattern the Tabernacle the Christ(excerpt)

Over the boards there were laid crosswise (south to the north) ten linen curtains. This was called the tabernacle. Over these linen curtains there were laid eleven curtains of goats' hair. This was called the tent of the tabernacle. Above these were laid a covering of rams' skins dyed red, and of badgers' skins. (Some translations read "Seals' skins"). See Exodus 26:1-14. These speak of death and bloodshed, thus typifying the death and shed blood of Jesus Christ. There is nothing said about the size of these coverings. They hid from view the linen curtains and goats' hair curtains which were beneath them. Even so is the gospel of Christ hidden to the lost of this world. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which

believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:3-4).

It is stated above that there were 10 of the linen curtains, and 11 curtains of goats' hair. This made 21 curtains in all. The name "Christ" in is found 21 times in the Book of John. It occurs the 21st and last time in John 20:31. We shall see the number 10 in the Bible stands for LAW. Christ was made under the law to redeem those under law. "God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4-5). The number 11 stands for JUDGMENT. In 2 Corinthians 3:9 the law is called the ministration of condemnation or of judgment. A broken law brings judgment. To redeem us from the condemnation of the law Christ had to bear the judgment for our sins. In speaking of his coming death Jesus said, "Now is the JUDGMENT of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John 12:31-32).[44]

In God's Image

God's image carries great potential for the study of God's creation and the accurate understanding of it, and Adam and Eve were told to do just that (Ge 1:26-28). It's hard to imagine what they and their descendants would have been capable of had they been obedient to God's command.

But we know they weren't obedient. They chose to rebel against their Creator and incurred His wrath (Ge 3:1-24). They were placed under the penalty of death, and along with all of creation began to deteriorate and ultimately to die. The image of God was marred so that even man's spiritual and rational abilities were shackled. Beginning with Eve, all of mankind's natural desire has been to avoid the consequences of sin and to elevate himself to a position of power, refusing to acknowledge God as Creator. Little wonder that today Adam's descendants so often conclude falsehood. "Because, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Ro 1:21-22). "The fool hath said in his heart, there is no God" (Ps 14:1), for "the god of this world hath blinded the minds of them which believe not" (2Co 4:4). They walk "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:18).[45]

The Pre-Existence of Jesus by Harry Rimmer.

THE problem of the origin of God is shrouded in mystery so deep and impenetrable that the mind of man staggers in its very approach to the bewildering subject. The flippant and smart-aleck attitude of modern infidelity never deviates from its established pattern in sneering at this great problem. The common approach to this question is generally stated in words like this: "If God created everything in the beginning, ***who created God?"*** Of course no man of intelligence would raise such a question, and the wise believer will waste neither breath nor time answering such a palpable quibble. When confronted by this blatant query, you need only answer: "My friend, I will tell you who made God on condition that you will promise not to ask who made ***that*** fellow! For if I tell you who made the fellow who made God, you will want to know who made him, and ***we*** will find ourselves on a mental merry- go-round with no place to get off. We have to postulate something as a point of beginning. ***You*** evade the issue by erecting ***a*** nebulous figment of mental imagining which you call 'nature.' Suppose I should ask you in your own exact words "if nature produced this universe, who made nature?' and we would be entangled in a verbal bout

that would not lead to any finality. Since I have to start with ***something*** that will satisfactorily account for the intelligence manifested in the physical creation, I accept the clear revelation of a God Who is a Person, Who is self-existent and eternal, and Who, hence, had no beginning." There is no legal reason which compels us to answer the infidel concerning problems concerning which ***he*** cannot answer us!

This whole mystery of the person of God and the impossibility of the human mind comprehending Him or His nature, reminds me of an episode which occurred in my ministry almost thirty years ago. I had been engaged by the Zyante Indian Commission to make a survey of the Indian tribes in the northern California mountains, for the purpose of finding a strategic location for the establishment of a mission among them. Among my instructions, I was directed to seek for an Indian of sufficient interest and intelligence who could be trained into a leader for his people. A long way back in the woods I found a man whom I thought would fill these requirements. His name was Will Snow, and he was a forty-year-old babe. That is to say, he had never been out of the mountains where he had been born. He had never seen an electric light, any kind of a power craft, a railroad, or an elevator. The common things of urban life were undreamed of in his simple manner of living.

With the consent of the Commission, I took him down to the city of San Francisco, where I kept him for ten days or two weeks. During that time I made him acquainted with the alleged wonders of so-called civilization. I could fill a volume with the humorous record of that strange trip, but the one thing that I remember most vividly was his experience with the ocean. The largest body of water which this Indian had ever seen was Clear Lake. **His** people journeyed down to the shores of that lake every year when the blackfish were running, to lay in stores of smoked and dried meat for their winter supply.

When we had been in San Francisco two days, I took him out to Cliff House and let him stand on a site overlooking the Golden Gate. He watched the ocean vessels coming and going and stared away to the far horizon under which the Pacific Ocean disappeared. We walked down a trail to the beach and strolled toward the San Mateo line. As we were walking side by side this bewildered Indian turned to me and asked, "How big is this lake, and what is its name?" I answered, "It is not a lake, Will; it is an ocean. Its name is Pacific Ocean." He nodded and asked, "How big is it?"

Of course I was stuck. I couldn't tell him in terms of miles, area, and depth. That would mean as little to him as astronomical figures. So I built up a background of understanding by asking, "You know how big is Clear Lake?"

He nodded and said, "This is bigger." "Yes," I said, "Can you put in your mind ten Clear Lakes?" After a moment he said, "Maybe." "Can you think one hundred Clear Lakes all in one place?" He shook his head and said, "Too much. You got that much in Pacific?"

I laughed and said, "One hundred Clear Lakes taken out of the Pacific Ocean would be like one drop of water taken out of Clear Lake."

He made the characteristic Indian sign of astonishment and asked, "Who drinks it all?" Again I laughed and said, "Nobody drinks it, Will; it is salty."

He didn't say that he didn't believe me, but he walked down to the water's edge, stooped down, scooped up a handful and tasted it. He spat it out with a wry face, looked at me as though I were playing a game on him, walked twenty yards up the beach, and tasted another mouthful. He repeated this action four or five times. Still apparently suspicious or unconvinced he walked out in the water until he was knee deep in the surf, and tasted it out there! As he turned to come

back to the beach, an incoming wave hit him. When he was finally safe on the sand, bedraggled and soaked, he had found out that the ocean was salty farther out than he cared to go. Of course I had to take him back to the hotel to dry him out, and not one word was said as we rode back to the city.

When our visit was approaching its close, I said to my Indian friend, "Will, tomorrow we go back to the mountains. What would you like to see all over again before you leave?"

Without hesitating he said, "Wanna see the Ocean."

Right after lunch, we started for the beach, and I noticed that Will was carrying a paper-wrapped parcel. I thought nothing of it at the time, presuming it was lunch. He was always hungry as the average Indian generally seems to be, and the only time he didn't have two apples in his pocket was when he had three bananas or four oranges.

Arriving at the beach we sat down for fifteen minutes and watched the surf roll in. Not a word was said until I suggested, "We had better go now. We have to pack and leave for the mountains tomorrow morning."

My Indian rose to his feet, unwrapped his package and revealed a pint jar with a rubber and a screw top. Keeping his eye warily on the incoming waves, he stooped and filled his jar from the shallow water. As he returned, screwing down the lid tightly, I asked him, "Will, what are you going to do with that pint of salt water?"

Solemnly he held it up to the light and said, "When I go back to my people and tell them all the funny things I have seen, maybe they gonna believe, maybe not. But when I tell them about Pacific Ocean, how big, and how salty, they gonna say 'Will Snow, he went away good Indian; come back big liar.'"

I swallowed my laughter long enough to say, "What are you going to do with the jar of water?"

He held it up and said in triumph, "Gonna take it back and make them believe."

I have thought of this incident a thousand times. This simple son of the woods thought that he could get a conception of the Pacific Ocean into the minds of those who had never seen or heard of it, by the display of a pint of salty water! It is true, of course, that the jar was full of Pacific Ocean; but there was an amazing lot of ocean left over.

This is exactly our difficulty when we try to explain the being and nature of God to the finite mind. My little pint mentality is so full of God it can't hold another fact or thought. But when I have filled that mind with all of God that it can contain, there is still the unfathomable, unlimited expanse of God's being and nature that I have not yet touched. Hence the only thing that a reasoning and reasonable man can do is to accept the revelation that God has made of Himself, taste of His sweetness, experience His grace, and keep himself free from spiritual trespass.

There are some spheres in which it is presumptuous for a man to force his ideas and opinions. Not the least of the kindnesses and graces of God to men, is the fact that He stooped to express Himself in terms that the finite mind could comprehend. Since the natural man is not capable of climbing Godward by so much as one step, the gulf that exists between God and man can only be bridged if God comes all the way down. This He did when He took upon Himself the flesh of a man and walked the earth in human form.

This was the background of the simple statement of Christ, "**No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath made Him**

plain." This is the literal meaning of that statement "**declared Him.**" To declare is to manifest, or to bring out into the open, with a practical demonstration which results in comprehension. No living human who knows the gospel record can honestly say, "God is beyond the reach of my understanding." All we have to do is accept the God which is Jesus Christ and the full and complete revelation of the heavenly Father will ultimately be made through Him.

So we turn to the record of revelation depicting the nature of God and we find that pre-existence had no beginning and that God has always been in being. This, however, can only be said of God. The angelic orders which surround and serve Him were all created for their holy offices. The very heaven in which He dwells was formed by Him to be His eternal habitation. The myriad stars inside sidereal space, the flaming suns, and their accompanying planets all had a beginning in time according to the plan of God. The earth and all it contains suddenly came into being when it suited the good purposes of His will to call them forth out of nothing. Of God alone can it be said, "He always was."

One of the unanswerable evidences of the deity of Jesus Christ is found in the fact of His pre-existence. The birth of our Saviour in Bethlehem of Judea was not His ***origin.*** We shall show later that this was His incarnation. His origin is shrouded in that same mystery that baffles us when we inquire into the beginning of God. This is the consistent record of the New Testament statements concerning the man Jesus Christ. Let us remind the reader what we said in a previous chapter, namely, we are not entitled to any conception of Christ which is contrary to the description and evidence in the New Testament.

Turning to the Gospel of John, we find the pre-existence of Jesus stated in John 1:1-4:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."

There is no question of the identity of the person to whom John refers under the designation "**the Word.**" John says the Word was in existence with God and that He was God. In his own commentary upon this paragraph, John writes in the first general Epistle, Chapter 1, verses 1-3:

"**That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life: (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ.**"{1Jn 1:1-3}

Here John identifies the Word as being an incarnation of the Godhood, the Son of the Father, Who came to earth bearing the name "Jesus Christ."

As a further identification of this pre-existing Word, we have the larger illumination of Revelation 19:13. This chapter of the prophetic Book deals with the coming again of Jesus Christ, and it uses several names commonly ascribed to the Saviour, such as Lamb, King of Kings, Lord of Lords, Jesus, and the Word of God. The exact verse which we have cited{Rev 19:13}reads as follows:

"And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God."

There can be no question as to how and when this vesture was dipped in blood: we only need to remember that His name is also the Lamb. The Lamb of God that took away the sins of the world had this in common with every lamb of the sacrifice—His efficacy was in the shedding of His blood for the remission of sins. Thus we have in the prologue to the Gospel of John a statement that before the time implied in the first verse of Genesis, Jesus the Son of God, Who is also called the Living Word, was in existence with God, ***as God,*** sharing His nature and glory from all past time.

Lest it be considered that such a claim to deity springs from the enthusiasm and adoration of the apostles who loved the man Jesus, let us hasten to show that Christ made this claim for Himself. We will read one such instance in John 5:17-18 :

"But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God." {RV}

There is no way of escaping the significance and exact meaning of this declaration of the Saviour. We should also weigh the suggestive conduct of the people of Israel. Deeply incensed, they sought to slay the man who claimed that He was the veritable equal of God, and had observed the works of God in creation.

We cannot take time to analyze this entire fifth chapter of John, so we pass on quickly to the second assertion of Jesus on this subject, which we find in John 10:32-33 :

"Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God."

Modern scholars may argue, as they frequently do, that Jesus Himself never claimed deity. Certainly the Jews of His day did not so understand His utterances. It was because they did so clearly comprehend His claim that they said, "We stone you for blasphemy: because, being a man, you make yourself to be God!"

Equally definite is the significance of the words of Jesus in John 12:44-45 :

"And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me."{RV}

Adding one avowal to another, the Son of God then stated that His Father had sent Him into the world, and those who saw the visible Son were looking at the Father who sent Him! Every reader is familiar with the fourteenth chapter of John, and the bewilderment of the disciples over the strange teaching of Jesus. It was for that reason that Philip presented his sincere request and received a definite reply. Read again John 14:8-9 :

"Philip said unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?"

An honest reader cannot escape the intended conclusion. When Jesus said, "He that hath seen me hath seen the Father"; he certainly avowed His deity in the strongest words that man could use.

Go back and read that paragraph again and then consider this illustration: Suppose I should say to a company or congregation who had been listening to me lecture from night to night, "Would you like to have the President of the United States address you tomorrow night?" They would undoubtedly reply with enthusiasm, "We would." (They might even say that any change would be for the better!) What do you suppose would happen if I were to answer them in these words: "What, have I been speaking to you all these times and you know me not? He that hath seen me hath seen the President of the United States. How sayest thou then, 'Show us the President?'"

What do you suppose the congregation would reply? Probably some deacon would rise and say, "You people hold him and I'll 'phone for the wagon!"

I recently had the great pleasure of shaking hands with Napoleon Bonaparte. At the same time I had the added joy of meeting Alexander the Great and the Duke of Wellington. In shaking hands with these notables, I had to reach through iron bars, and I noticed that they had mattresses on the walls as well as on the beds! Sad as was the mental lapse of these poor mortals, I have never met anyone either inside an asylum or wandering at large, who was so crazy he thought he was God! But here is a man who said to His most intimate followers, "You don't need to ask to see the heavenly Father. Look at Me and you see Him."

When we study the high-priestly prayer of the Saviour, we again meet His avowal of pre-existence. Consider John 17:5:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

It has been said that even though a man had no high repute for veracity throughout the days of his life, he would be inclined to tell the truth when he faced death and the prospect of meeting God. This does not apply to Jesus, as falsehood was so foreign to the nature of the living Christ that He bore as one of His names, "Truth." He is not only the Way, and the Life, ***but is the Truth;*** and no false statement ever came from His lips. This gives added weight to the fact that as He faced death by crucifixion, He addressed His heart in prayer to the heavenly Father. In those very words of communion, He claimed to have existed as God, with God, sharing His glory before the earth was created. If pre-existence pertains to God alone, Jesus Christ was God, and deity is indeed the proper term to apply to His person.

One of the consistent and oft reiterated declarations of the Pauline vocabulary defines Jesus as "the image of God." We find this descriptive sentence in II Corinthians 4:4:

"In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

There is a hidden meaning to this dictum which can be best understood in the light of the broader statement in the second chapter of Philippians. A great and tremendous argument has sprung up over the doctrine which is called the "kenosis." Due to the appearance of that word in this paragraph and its translation "emptied," much has been written concerning the humiliation of Jesus when He came in the form of a man. Note Philippians 2:5-11:

"Have this mind in you, which was also in Christ Jesus: Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, But emptied himself, taking the form of a servant, being made in the likeness of men; And being found in fashion as a man,

he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name: That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The major argument has been centered about the exact meaning of the word "emptied." What did Jesus lay aside when He took upon Himself the flesh of a man? Some say He laid aside His divine nature and was hence purely and exclusively human in the days of His flesh. Some say He laid aside His divine attributes, and thus was limited by the weakness of a human nature. Others say that He laid aside only His divine glory, the return of which He prayed for in the seventeenth chapter of John in the scripture before cited.

We shall show in the course of this study that Jesus did ***not*** lay aside His nature, and forsook none of His attributes when He was incarnated. We cite this paragraph merely to call your attention to the one strange and significant word which is used repeatedly in the scripture. in the Greek text, the word is "morphe" and is the basis for our modern scientific term "morphology." This science deals with the gross bodily structure of the living creature and is in contrast to histology, which is the science of the microscopic structure of the cell. The word "morphe" occurs twice in this Philippian paragraph and is both times translated by the English word "form." The sixth verse says that before Christ came to the earth He existed in the "morphe" or bodily substance of God; that He laid aside and took upon Himself the bodily substance or form of a servant, fashioned in the likeness of human morphology.

We would not cause the reader to stumble by the introduction of this term "bodily substance of God." We use it because there is no other clear expression in human language to convey this exact meaning. The Holy Spirit caused Paul the Apostle to say, "Jesus existed in the morphe of God." Of course we ***do*** not know exactly what this means. We are led to understand from revelation that God is a person capable of acts of individuality and sovereignty; we cannot conceive of intelligence apart from personality, nor can we grasp the fact of personality apart from some sort of bodily substance. Our difficulty here is rooted in the tact that we are wont to conceive of all substance as physical matter. ***We fail to grasp the fact that spiritual substance may be as real as physical matter.*** The angels, for instance, have bodies formed of some spiritual material which is outside the reach of human understanding.

In the resurrection the believer in Christ receives a body which is literal and real, but which is not made of physical substance. After the resurrection, our Saviour manifested a body composed of translated flesh and bones, which was capable of passing through walls and locked doors into a sealed room. This body was not restricted by the influence of gravity. When it desired to it could exercise sovereignty over different, common, earthly factors. We are so tremendously ignorant about all things beyond the world of the senses that we are only capable of a stumbling approach to a subject which bewilders our darkened human mentality. So we just take what is written, and believe that. Whatever the "form" of God may be, Jesus existed in that "form" before He took upon Himself the "form" of a man.

We do not mean, of course, that God has two arms, two legs, eyes, ears, nose, and a mouth such as we possess. If God had that kind of a body, it would never have been necessary for Him to have been born as a babe in Bethlehem. But we do insist according to the Scripture, that God is not some nebulous gas permeating the ether of space in a pantheistic imminence. He lives in a literal place called heaven. He has a throne which He can share with His Son. He has mobility, intelligence, and sovereign authority; hence God is a person.

So Paul brings to us this revelation from the Holy Spirit which states that the Jesus Who died on the cross for the sins of the world, existed in the substance of God; which visible form He laid aside for the purpose of redemption through His death. This certainly establishes beyond any possible question the pre-existence of Jesus.

This fact is stated with equal clarity in Colossians 1:15-18:

"Who is the image of the invisible God, the firstborn of all creation; For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; And he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

There is a slight difference in the various translations of the word here rendered "creature" or creation." The King James Version of the New Testament text states that Jesus is "the first born of every creature." The American Revised Version says "He is the first born of all creation." An exact rendering of the Greek text would put it in the clear words of the Moffat Translation, "born first before any creation." So with the paragraph of Colossians still clear in your mind, summarize the statements of Jesus made in that amazing presentation.

First, although God is invisible now, Jesus was in His exact image.

Secondly, before any of the creation was formed, Jesus was in existence.

Thirdly, every physical or spiritual entity, together with all substance and structure, were created by Jesus, and were to be used for His own purposes.

Fourthly, He antedates everything that has existence. Finally, it is He who holds the physical universe together.

This is what we mean when we speak of the pre-existence of Jesus. How well assured are we of salvation and eternal happiness, when our destiny lies in the hands of Him Who created the heavens and the earth! Since He had no beginning and can have no end, the life which is hid with Christ in God is as eternal and enduring as is the nature of God. If Christ had pre-existence, if He possessed the attributes and powers of God before His incarnation, ***He is a wonderful Saviour indeed!***

Suppose we let God have the last word on this subject. The opening chapter of the Hebrew epistle sets forth the preeminence of Jesus above all things that are, that have been, or that ever will be. Speaking of the Son of God, this great chapter says in Heb 1:3 —

"Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"

Even a brief analysis of those stupendous statements is sufficient to cause the heart of the believing person to literally sing with joy. According to the text, Jesus was and is the brightness of God's glory and is the exact presentation of God's person. But more significant is the allegation that the man who purged our sins and sat down on the right hand of the Majesty on high, did so while he was upholding all things by the word of His power! Quite evidently then, in His self-emptying Jesus did not surrender His complete authority. When did He purge our sins? This was accomplished when Christ in human flesh shed His blood on the cross at Golgotha. ***While so doing, He continued to uphold all things by the word of His power!*** Having purged our sins, He then returned to sit on the right hand of the Majesty on high.

In this first chapter of the Hebrew epistle, God speaks of two spiritual orders. He addresses the angels and calls them spirits, ministers, a flame of fire. But in the eighth verse when God speaks to the Son He says, "Thy throne, O God, is forever and ever." So when the heavenly Father speaks to the angels He addresses them as spirits. When He speaks to His Own Son, He addresses Him as Deity. Of course this is only logical, and should be expected. God is Deity, therefore His Son must partake of the same nature with all of its qualities, attributes and authorities. For this reason, God speaks to Jesus in the words which begin in verse ten:

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Let us turn aside from interpretation and human comments and let the Lord Jesus Christ, the object of our study, settle this question with a clear avowal of His own nature and eternal existence. This utterance we find in Revelation 1:8:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."[46]

How happy is the lot of the Christian who understands that his salvation is rooted in the nature of Christ, and that it is therefore as eternal and enduring as is the existence of the Saviour Himself! When you came to the cross to find salvation through the merit and grace of the redeeming Lamb of God, you were not deluded by some imposter whose name and fame shall pass one day from the memory of men. Instead, you came to cast yourself into the capable and strong hands of the God Who not only created the earth, but Who died to be its redeemer. When the heavens and earth that make up the present order shall dissolve with fervent heat and melt away, the soul that is fixed on Jesus Christ will find itself unshakeable, immovable, eternally safe.[47]

Some Pointers:

1. It is a universal law of nature and of the Kingdom of God that sin and suffering are inseparable, and that God's laws are just and beneficent. The law holds in the present age and also in the age to come. And I do not deny, but rather affirm, that it will hold in the eternal state. So on the "other side" are 'obedience' and blessing inseparable.

2. The present is, for believers, specifically the age of sowing, and that to come the age of reaping. Luke 18:28-30; Gal. 6:6-8. What believers know of sorrow or joy between the new birth and their decease, is only of anticipatory character, an earnest. Of course, we must distinguish between the sorrow of the world which works death, and that of the fellowship of the Cross which works life. **2 Cor. 4:11-18.**

3. It is no part of the intention of God in the atonement effected by Christ on Calvary to put a premium on sinfulness in the lives of His people, but rather the reverse. Rom. 6:1-3, 15-16; Heb. 10:26-31; Rev. I; II; III. But it is impossible to deny the openly apparent fact that the traditional interpretation does encourage sin and general lawlessness in the lives of believers.

4. The Scriptures teach that when a man repents and comes to Christ all his past sins are forgiven and put away as far as the east is from the west. Not so, however, with sins committed after conversion, rather, after regeneration. These may or may not be forgiven in this life, this age. If not the account must be squared in the age to come. Matt. 5:21-26; 18:21-34. This does not teach that God will never forgive the sin of His child, but simply that he will pay the penalty God's holiness demands.[48]

Suffering

Ben M. Bogard, Baptist and Commoner, 9-10-1930

"Beloved, Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12-13.

I. The world is full of suffering. To escape it is impossible. Do we understand it? Why this suffering?

Some suffer from sin and imprudence. Suffering is often sent as a punishment for sin. We see this often in the case of the Israelites in the wilderness. Murderers, thieves, adulterers may expect to suffer. Suffering is a direct result of such conduct.

Some suffer as Christians. The word Christian is used in the Bible as a term of reproach and the early followers of the Lord were stigmatized as "Christians." It was intended as an insult. The disciples were first thus insulted at Antioch (Acts 11:26). Peter says (I Peter 4:16): "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." The very fact of there being children of God caused them to suffer. They who live godly in Christ Jesus shall suffer persecution.

II. The reason for such suffering is found in the Bible.

All that God does or permits is reasonable. God overrules all things to His glory and to His people's good.

Suffering comes as chastisement to God's children (Heb. 12:5-8: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons . . . No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

This is sufficient to prove that the modern holiness heresy is wrong. If the Lord chasteneth us it must be because we need it. We should not need it if we lived perfect lives. But He chastens all, hence it follows that all are short of perfection and need the chastenings to improve in righteousness. There is a big difference between chastisement and punishment. Punishment is for alien sinners, while chastisement is for the Lord's children. Punishment is a penalty while chastisement is correction for our good. Children are chastened, criminals are punished.

Suffering comes sometimes as a refiner of character. Gold is subjected to the refiners' fire. It is put in the crucible and heated to a very high degree of heat for the purpose of burning out the impurities. So the child of God is refined by suffering (I Peter 1:7). "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Suffering comes to work for us a glorious future (**II Cor. 4:17**). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our suffering is the dark background of the glorious picture God is painting for us.

II Tim. 2:12: "If we suffer, we shall also reign with Him."

Rom. 8:17-18: "If children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

III. We have Bible examples of Christian suffering.

Moses suffered as a Christian (Heb. 11:25). This shows that there were Christians in the Old Testament.

Paul suffered beyond comparison (II Cor. 11:23-27). In prisons, on the sea, beaten with cords and rods and stoned and worse things.

How many in this ease loving age ever suffer for their religion? God forbid that we should prove to be bastards and not sons[49]

Eternal Choices

2 Cor. 4:18: "We look not at the things which are seen, but at things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal"

Many spend their lives trying to accumulate a fortune and while a few succeed they find after all that earthly riches are unsatisfactory. As one gets richer he finds that the demands are greater and the worry of wealth robs him of much of the pleasures he expected to get from riches and even at the best he finally comes to where he must lie down in death and leave it all. The wealth is only temporal. Many times the accumulated fortune takes wings and flies away and leaves the former owners in destitution, and nothing is more pitiful to see than a man who once rolled in luxury brought down to poverty. The things of this world look good but they are temporal and no one can have any certain assurance that he will be permitted to keep his wealth. Many bank failures and business crashes bring forcibly to our minds that the "things seen are temporal." Many men and women are now happy in the midst of their families but it is certain that all of these families will soon be broken for one by one they will die and even if they live long the end of every family is certain. The happiness found in the happiest homes at the best will soon come to an end.

When Roman Emperors led triumphant processions there went before them men who burned flax and chanted, Sic trancit gloria mundi," which is the Latin for, "So passes earthly glory." This had a double meaning. One meaning was that real earthly glory was passing in the procession. The other meaning was that just as the smoking flax would soon pass away even so the greatest of emperors would soon be no more. The power and glory of the greatest will soon be a thing of the past. The Bible says, "If in this life only we have hope we are of all men most miserable." In this world it is failing health, lost fortunes, disappointments and finally death. John D. Rockefeller, one of the richest men in the world, had dyspepsia and could not eat the things he relished and he once said that he would give a million dollars to any physician who could cure his disease and when he died he did not take a dollar with him.

There is no pocket in a shroud. "We brought nothing into this world and it is certain we can take nothing out." All that we may get of earthly riches, happiness, power or glory are things temporal and if we have not prepared for a better world we shall have a miserable ending of an unsatisfactory life.

The old year (1937), is dying but it will not be dead before many people who are now in good health will have died and the sad part of it is that many of them have made no preparation for eternity. Millions of people who shall enter the New Year will be entering the year of their death. The Lord said to the prophet, Hannaniah (Jer. 28:16), "This year thou shalt die, because thou hast taught rebellion against the Lord." And Hannaniah died. Belshazzar was told by the prophet Daniel, that "The God in whose hand thy breath is, thou hast not glorified," and that night Belshazzar died (Dan. 5th chapter). Thus a great and luxurious king was hurled from his throne and was compelled to die. His luxury and licentious happiness were temporal and it must have been an awful thing to be thrown from his kingdom into hell. The rich man, of whom we read in the 12th chapter of Luke, had very much of temporal property which he thought would make him permanently happy and he said to his soul, "Soul, take thine ease, eat, drink and be merry, for thou hast much goods laid up for future use," and as he was preparing to tear down his barns and build greater to have a place to store his fortune, God said to him: "Thou fool, this night thy soul shall be required of thee. Then whose shall all these things be?" Certainly his wealth was very temporal. He was living in luxury and yet only one half day this side of hell. It is a foolish thing to boast of tomorrow for tomorrow may never come.

Carter Harrison, the mayor of Chicago during the time when the great world's fair was held there, addressed a convention of mayors who had gathered at a banquet. He told these mayors that he expected to live to see Chicago the largest city in the United States. He told them that he had taken a new lease on life and told the other mayors to look well to their laurels because he intended to see that Chicago outstripped all of them.

That afternoon he lay down for a little sleep and while sleeping his door bell rang and awakened him and he went to answer the bell and when he opened the door an assassin shot the life out of him. Such was his new lease on life. The apostle James tells us that our life is like the grass of the field, for today it flourishes and tomorrow it is cast into the oven and it is like a vapor that arises in the morning and soon vanishes away. Yet, with these awful facts staring us in the face many live for just what they can get out of this life. They live as if they thought the only thing worth living for is the temporal good they can get out of this life. **{**continued**}**[50]

Spiritual Understanding of Death

{Reconciliation (through changing) Chapter}

2 Corinthians 5:1-21

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things[*****] are become new.

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors

for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made **him** *to be* sin for us, who knew no sin; that **we** might be made the righteousness of God in him.

Eternal Choices {continued from chap. 4}

If we live for the unseen, live for the eternal things, our lives will be worth while. Our natural eyes can not see God but He is a SUBLIME REALITY. To submit our lives to Him mean that when we die we shall have a home in heaven, a mansion in glory. Paul says: "If our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heaven" (**2 Cor. 5:1**). If we live for God we shall find that even the troubles of this life will add to our glory in the world to come. Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In John the 14th chapter we read that Jesus said: "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

What do we know about the unseen, eternal heaven? No man has been permitted to describe heaven to us. Paul was caught up into heaven, which he calls Paradise, but he did not tell us what it looked like; he heard words not lawful to utter and hence his lips were sealed and he who actually saw heaven was not permitted to tell much about it. But why should we care to know just exactly what heaven is when we know that our Saviour is there? A good doctor often talked with his patients about their souls as he administered to their bodies. One day a patient, a skeptic, said: "Doctor, what do you know about heaven any way? Have you ever been there? Have you ever seen anybody who has been there? Just how do you know you will be pleased with heaven when you know so little about it?" Just at that moment the doctor's dog, which had followed him that day, pushed the door open and crawled up near the doctor's feet. Then the doctor said, "I will let my dog answer your question." "What does your dog know about it, and besides that how can the dog tell me?" answered the skeptic. The doctor said: "My dog was never in this house, and he had never been told what was in the house and he knew nothing about the way the house was furnished. But he wanted to come in because he knew his master was in the house. So that is why I know I will like it in heaven, because I know my Master is there, and I want to be with Him where He is." Since the greatest Architect has built the house for us, and the greatest Housekeeper has furnished it for us, the greatest Lover will occupy it with us, why should we want to know more about it, for the great unseen heaven is eternal, a house not made with hands, eternal in the heaven."{continued}

THE DUALISM OF ETERNAL LIFE.[51]

It is the purpose of this chapter to state, illustrate, enforce, and apply the truth of the "Dualism of Eternal Life" as I find it in the word of God, especially in the New Testament.

By the above heading I mean to convey the thought, the truth, that the phrase "Eternal Life" is used in a dual or twofold sense, in the Scriptures. In the Former it designates the free gift of God to the soul that believes on Jesus Christ as the only Savior from sin. In the second sense it means, no longer the free gift, but the prize of which Paul speaks in Phil. 3:7-14. This prize is the gracious privilege granted to believers who like Joshua and Caleb, like John and Paul, wholly follow the Lord, of sharing in the glory of the first resurrection and the unspeakable blessedness of Christ's Messianic-Theocratic-Millennial Kingdom in the age to come (Matt. 19:27-30).

The gift of Eternal Life contains potentially the prize; but that potentiality may never be developed in the present period of the believer's probation; and if such be the case he will miss the Kingdom and its glory in the coming age.

Dualistic combinations run all through the Bible. They take various forms as to moral character. They may be synthetic, or antithetic. In this chapter we emphasize the former. As examples we may take Abraham and Sarah, Isaac and Rebecca. In the New Testament we have Christ and His Bride; the Spirit and the word; Baptism and the Lord's Supper. Examples of antithetic dualism are found in Abel and Cain, Isaac and Ishmael, Jacob and Esau, the Church and the World, Grace and Law.

There is one special point, under the head of synthetic dualism, where the leaders of the people both in the Jewish and Christian dispensations have, at fearful cost, failed God. This is the grand synthesis of the two advents of Christ. The Jewish outlook on the future saw but one advent of Messiah and that in glory to establish His Kingdom and deliver the children of Abraham from Gentile thralldom. They had no room for a humble, suffering Messiah preparatory to the glory of His Messianic Rule. The Levitical offerings, as well as passages like Isa. 53, ought to have saved them from this error. The Old Testament everywhere presents the Messiah as reaching His throne through suffering (Psalms 22 and 89). So also the people of God in this dispensation have no room for the thought of the same Christ still suffering for the truth's sake in the members of His mystical body. The loss to vital Christianity has been enormous, as carnal Christians will discover to their sorrow when they stand before the judgment seat of Christ. **2 Cor. 5:10.**

The Church admits the two advents but so completely disassociates them from their historical and prophetic settings as to rob them of their synthetic beauty, power, and glory; and also of their spiritual and eschatological significance.

Associated with this, and growing out of it, comes the subject of the present volume, where it seems to me the Christian Church has made the greatest mistake in her whole career. This is her failure to recognize and emphasize the "Dualism of Eternal Life" and its corollaries. When the Church lost this truth, so central and vital to both Testaments, I do not know. It is doubtful, however, if the date is later than the third century A. D.

It is perfectly clear to the mind of the writer that our exegesis of Luke 18:18-30, as presented in Chapter 1, has established the fact that the Young Ruler is not a sinner seeking salvation from the guilt of sin, and possession of the free gift of eternal life; but a real son of Abraham seeking how he may be assured of a place in Messiah's coming Kingdom. And it is equally certain that Peter's question and Christ's reply (Matt. 19:27-30) constitute an extension and amplification of the subject introduced by the Ruler. In addition to this Christ's two replies indicate that "**eternal life**" and the "**Kingdom of God**", are here synonymous expressions.

FIVE FACTS.

1. The Bible divides all men into two classes—the saved and the unsaved.

2. It subdivides the saved into two classes—the carnal who live according to the flesh; and the spiritual who live according to the spirit (Rom. 8:13-14).

3. It presents the Kingdom of God, or of heaven, in two phases, one as in the present age when the King is absent and sin abounds in the world; the other as it shall be in the age to come, the King being present and grace abounding in the entire world. While the King is absent the Devil is present as the world's ruler; and when the King is present the Devil will be absent (Rev. 19:20; 20:1-6).

4. The Bible explicitly affirms that all **{KINGDOM}**believers are in the Kingdom in it's present phase; but carnal believers will not be able to enter the Kingdom in glory in the age to come (Gal. 5:19-21; Matt. 5:20).**{Rev. 1:9}**

5. The state in which believers die is that in which they will come before Christ to be judged. This judicial process may issue either in eternal (age-lasting) salvation, or eternal (age-lasting) judgment, according to Heb. 5:9; and 6:2. Let the reader note that we are here using the word "eternal", not in its English sense, but as a translation of aiōnios, that is, age-lasting, or lasting while the age lasts.

Before coming directly to our examination of aiōnios, permit another remark: We have seen the teaching of the Westminster Standards and of Protestantism generally as to the future state of believers. They say that at death the believer passes immediately into the presence of God and never can know any future judgment or sorrow. This is another of these flesh-pleasing fictions of the Middle Ages devised by priestcraft.

We may affirm, as a general and universal principal, that God, as a moral necessity inheriting in his holiness, cannot bestow any gift, either external or internal, on man without holding him strictly accountable for the use he makes of it. Why should the free gift of eternal life be an exception? But as a matter of fact it is universally assumed to be so. This is a great mistake. We will take an example. Dr. Schofield's notes, in his

Reference Bible, are, on the whole, excellent; but occasionally he makes a serious slip as in his note on **2 Cor. 5:10**, where Paul says:

> ***"We (Christians) must all appear before the judgment seat (bema) of Christ that every one may receive for the things done in his body, according to that he has done, whether it be good or bad."***

On this passage Dr. Scofield comments as follows:

"The judgment of the believer's works, not sins, is in question here. These (his sins) have been atoned for and are remembered no more forever. Heb. 10:17; but every work must come into judgment (Matt. 10:12; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24, 25). The result is "reward" or "loss" (of reward), but he himself shall be saved" (1 Cor. 3:11-15).

An examination of this paragraph reveals the following. Heb. 10:17: "And their sins and iniquities will I remember no more." A mere glance at the context shows that the Holy Spirit is not here speaking of Christians, nor of this dispensation, but to the saved remnant of Israel at the second coming of Christ (see Jeremiah 31:31-40). The purpose of the Epistle to the Hebrews is to show the Christian how he MAY attain to a similar position in the present age, and at the same time to indicate that very few are going to reach the goal. Heb. 12:14. Heb. 8:12 is the same as 10:17. At the close of the Millennial dispensation the Lord will be able to say of all believers of the present dispensation what He here says of all saved Jews at the beginning of the Millennium.

The third proof text used by the Doctor is Matt. 10:12 and it has no bearing on the subject whatever. Eph. 6:8 has reference to the Christian's good deeds, but says nothing of the evil; and the other three passages affirm the very opposite of the Doctor's contention. How very emphatic is Col. 3:25: "But He that doeth wrong (assuming that he has not made it right) shall receive for the wrong which he hath done, and there is no respect of persons." Surely that is plain enough. Those who hold the theory in question say it is the believer's works and not his person that is to be judged. Is it conceivable that an evil work, apart from the person who does it, can be judged, the sentence executed and justice satisfied thereby? How would the theory work in civil jurisprudence? Suppose society should say, "We will let the murderer go free, but we will judge and punish the deed." But says one of the advocates of orthodox eschatology: "the believer's sins were all judged at Calvary.' Grant it. What then? Is Christ the minister of sin?

Was God's purpose in the atonement to put a premium on sinning; or was it that Christians might not sin (1 John 2:1[52])? The theory is essentially antinomian[53]. Paul met it in his day as when he said, "Shall we sin then because we are not under the law but under grace?", and meets the thought with an emphatic "God forbid." Christ bore the believer's sin and sins on the cross judicially. But this will not save the believer from sinning; nor from reaping as he sows. Christ not only bore the sins of the believer at the cross, but of the whole world, but this does not secure the salvation of any man apart from repentance and faith.

God took Israel to be His people while yet in Egypt and said to Pharaoh, ***"Let My people go that they may hold a feast unto Me in the wilderness" (Ex. 5:1).***

They all came under the blood, but on account of unbelief and disobedience they were overthrown in the wilderness and thus failed to enter the Promised Land. Paul takes up this very thought and shows that experience of Israel was typical of a like state of unbelief and disobedience among God's people in the present Church Age, and affirms that it will be followed by similar chastisement and judgment now and in the intermediate state in the age to come (1 Cor. 10:1-10; Gal. 5:19-21; Heb. 2:1-3). In the last passage the writer of the Epistle to the Hebrews dwells on the comparison, the type and the anti-type, and draws the very solemn inference:

> ***"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation?"***

Thus we see that salvation is dual, or two-fold, first from the guilt of sin, and second from the power of sin; and these agree with and condition "eternal life" as the gift and as the prize. It is salvation in this second sense

that the Holy Spirit is speaking of in Heb. 1:14; 2:3; 5:9 and it is this that Christ has in view in Matt. 7:13, 14; 24:13; and Luke 13:24. The two classes of believers are described as to character in Matt. 7:24-27. Very few believers really hear Christ's words and do them, and thus they build on sand, while true believers dig deep and build on the rock. Luke 6:46, 49.

In Romans 11:14-24 the Holy Spirit warns Gentile believers that if they abide not in Christ they too shall be cut off. And this has been the actual state of the Church as an organization since the fourth century.

And what is it for members of the Church to be "cut off?" I am assuming the Church to be made up of people who are saved in the first degree. It is (a) to be put out of fellowship with Christ and the Divine Trinity here and now; and (b) to be excluded from the Messianic Kingdom for one thousand years. The Holy Spirit enumerates the works of the flesh, deadly personal sins, sins which have characterized the Church from the days of the Apostles to the present time, and then declares most solemnly that they which do such things shall not inherit the Kingdom of God (Gal. 5:19-21). I have actually seen these words quoted by an orthodox writer as a proof text for the eternal damnation of the wicked. As has been said, "The Church delights to steal Israel's promises, leaving them all the curses." To this it may be added that whatever in the New Testament applies to her and she does not like, she applies to the sinner. What absolute folly. Christ's last word out of Heaven to the Church in this dispensation is, "Behold I come quickly; and my reward is with me to give every man according as his work shall be" (Rev. 22:12). This means judgment on carnal believers. It is the eternal (age-lasting) judgment of Heb. 6:2. The above thoughts not only pave the way for "eternal judgment" and "eternal salvation", but they will find ample confirmation as we proceed. We are now ready to apply the principles of sound exegesis to Heb. 6:2 and 5:9.

As the truth of justification is prominent in the Epistle to the Romans; so that of sanctification is prominent in Hebrews. And, moreover, as justification paves the way to practical sanctification, so the latter qualifies for the Millennial Kingdom; and thus realizes the truth of Heb. 12:14. The believer's sins were judged judicially at Calvary and judicially put away. We may assume that all sins up to the time of acceptance were forgiven and removed from the believer at that moment as far as the East is from the West. But there are sins in every believer after justification and the new birth. These may be treated in two ways: First, they may be repented of, forgiven, and put away, washed away through the precious blood of Christ. Second, if not so dealt with they stand on record and will appear against him at the judgment seat of Christ, with the result that he will be excluded from the Messianic Kingdom and will suffer in proportion to the degree in which he has erred and sinned (**2 Cor. 5:10**; 1 Cor. 5:5; and Gal. 6:6-8).

The Epistle to the Hebrews not only emphasizes the importance of the doctrine of practical sanctification, but also reveals God's will for it. Christ not only died for his people, but He rose and ever liveth to make intercession for them. Christ is greater than the angels; greater than Moses; and greater than Aaron (Heb. chaps. 1, 2). But there is real danger that such riches of grace will be abused; and if so God's displeasure will surely follow as in the case of Israel (Heb. Chaps. 3, 4). "We are made partakers of Christ (now and in the age to come) if (condition) we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). "But Christ as a Son over His own house; whose house are we, if (condition) we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). Now what is the hope? Study the word from Abraham to Paul, and Peter and John, and it is the Second Coming of Christ to found the Messianic Kingdom; to raise the faithful dead; and, on the believer's part, to have a place in the first resurrection and consequently in the Kingdom of the one thousand years. Has the Christian Church as a body any such hope? No. Since the third century God's people have been victimized by a philosophical theology which has robbed them of all of the most priceless treasures of God's Word.

Search the accepted Creeds and Confessions of Christendom and you will find that the Church knows nothing, of such a hope. And yet without this hope, and the type of character which it develops, there is nothing but exclusion for believers. "But", you say, "Does not the expression, 'There remaineth therefore a rest to the people of God' (Heb. 4:9) include all believers whether sanctified or carnal?

Pardon me if I shock you by saying, No, it does not. There is a difference between the redemption of purchase and the redemption of appropriation. God can even now say of the twelve tribes of Israel, "They are

My people" by purchase; but he cannot say "They are Mine" by appropriation. "Then said God, Call his name Lo-ammi; for ye are not My people and I will not be your God (Hosea 1:9). This is exactly the position of the majority of believers in this age as is apparent from 1 Cor. 6:8-14; and Gal. 5:19-24. But the time shall come "that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of the living God" (Hosea 1:10). This prophecy will be fulfilled at the Second Advent of the Messiah, and with it Heb. 8:12 and 10:17.

> ***"Then they that feared Jehovah (the covenant keeping God) spake often one to another; and Jehovah hearkened and heard it, and a book of remembrance was written before him for them that feared Jehovah and that thought upon His name; and they shall be mine saith Jehovah of hosts, in that day when I make up my jewels; and I will spare them as a man spares his own son that serveth him" (Malachi 3:16, 17; Matt. 5:1-14; Luke 6:48; Eph. 3:17,19; Lev. 17:23).***

Were the ten spies and those murmurers in the wilderness among the Lord's jewels? Were the Corinthians, the Galatians, and the Laodiceans? But in every age God has a few jewels like Enoch, Noah, Abraham, Joshua, Caleb, Samuel, David and others. It is of these that Christ Says, "Fear not little flock for it is your Father's good pleasure to give you the (Millennial) Kingdom." This is the hope, and this is the prize. Phil 3:7-14. There are many portions of the word of God which belong especially to this little company and which carnal believers cannot appropriate (see Heb. 11; Rom. 8; Matthew 5—7, and the Epistle to the Ephesians).

In Hebrews chapter five, the Holy Spirit points out the fact that notwithstanding God's rich provision (4:14-16), the people addressed were falling back and were only able to take in the simplest Gospel truth, the milk of the word (Heb. 5:12-14). In chapter 6 he exhorts them to go on to perfection, that is, Christian maturity (Heb. 6:1-3). In 6:4-8 he warns them of the consequences of falling back, that is, of falling into a state where repentance becomes subjectively impossible, and in that case exclusion is inevitable. Then in 6:9-20 the writer expresses a hope of "better things"; and "things that accompany (Millennial) salvation"; and again speaks of God's rich provision for an overcoming Christian life. He speaks of God's promises and God's oath, and cites Abraham as an example of successful perseverance who "after he had patiently endured obtained the promise" of a son (Isaac is the type of Christ), and therein assurance of the Millennial inheritance (Heb. 6:15).

Let the reader turn up any orthodox commentary and it will tell you, as does Doctor Scofield, that Hebrews 6:4-8 has no reference to believers, but to mere professors and legalists who know nothing of the new birth. Here are the Doctor's words:

"Hebrews 6:4-8 presents the case of a Jewish professed believer who turns back after advancing to the very threshold of salvation, Even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16:810). It is not said that he had faith. This supposed person is like the spies at Kadesh-Barnea (Deut. 1:19-26) who saw the land and had the very fruit of it in their hand, and yet turned back".

We will endeavor to prove that this is bad exegesis. The Doctor errs in interpretation and in application. Will the reader note the following considerations in opposition to the traditional view?

1. The Epistle as we have seen is addressed to believers.
2. Its theme is holiness (*hagiasmos,* Heb. 12:14) as the condition of entering the Messianic Kingdom where God is fully revealed.
3. Up to Hebrews chapter 6, the sinner does not come once within the horizon of the writer, for he is writing exclusively to believers.
4. In Hebrews 6:1-3, 9-20, the exhortation is very definitely to believers, containing the most solemn warnings and ins it g encouragements, and so to the end of the Epistle.
5. Is it exegetically possible that the writer could pass from the case of the unfaithful believer to that of the sinner between verses 3 and 4 and give not the slightest hint of such an abrupt transition in the unfolding of his thought? And then, again, assuming that he does, is it possible that he could jump back to the case of the believer at verse 9 without the slightest indication of any change of subject matter and without any particle of transition? Besides, if we grant that he is addressing sinners in verses 4-8, what relevancy

would that have to the subject in hand (the sanctification of believers as a preparation for in the age to come)? None whatever, for he is speaking of believers going on to maturity as the condition of avoiding exclusion from the Messianic Kingdom.

6. In Hebrews 6:9-10, he says:

> ***"But beloved, we are persuaded better things of You, and things that accompany salvation though we thus speak; for God is not unrighteous to forget your work and labour of love."***

Thus we see the perfect continuity of the theme. The very ones who were in danger of falling away beyond possibility of renewal are the "beloved" of whom he is persuaded "better things and things that accompany (Millennial) salvation." In other words, two possibilities lay before the people addressed: on the lower as that of falling back so as to come under the sentence of eternal (age-enduring) judgment; and on the upper side that of going on like true sons of Abraham to eternal (age lasting salvation. Or, to state the case more forcefully, the believer of this age has the choice of spending the age to come (the thousand years) in Hadean shame and darkness, or in celestial glory and light. The reader will admit that this is a tremendously serious matter. But to make still more sure of our ground let us examine verses 4 to 8 internally:

1) They had been once enlightened.

2) They had tasted the heavenly gift.

3) They had been partakers of the Holy Ghost.

4) They had tasted the good word of God.

5) They have tasted the powers of the age to come.

6) They have had a taste of the coming glory.

Now I ask the reader, did ever any unregenerate man have such an experience as that? Is it not perfect and blessed as far as it goes. It is safe to say that ninety per cent of believers on the earth today can not testify to anything better than that; and the majority of them cannot come up to it. And yet orthodox writers would fain have us believe that the people addressed (in these verses) were unregenerated sinners. Nothing but the dire necessities of a false theory of interpretation handed down from the darkness of the Middle-Ages could induce any man to so pervert the word of God in the interest of carnal expediency. No doubt the Doctor is sincere, and is not to be classed with post-millenarian interpreters; but like many others was unable to fully extricate himself from the traditions of men. Indeed no man has been able to do this except in the degree that he is under the power of God's Holy Spirit.

(7) "If they shall fall away." He does not say they will. If, however, they do fall away, to which we are all liable, the penalty is exclusion from the Messianic Kingdom; and this involves the believer in the age-lasting judgment of chapter 6:2.

If on the other hand they walk in the steps of Abraham, the Father of the faithful, they will through faith and patience inherit the promise. Hebrews 6:15. Can it be said of a mere professor, an unregenerate sinner, that if he keeps on in the path before him it will be well with his soul in the end? Surely not! And if so, then the writer is not talking to sinners but to Christians.

And was not the peril of apostasy among the Hebrews also the peril of the Corinthians and the Galatians in Paul's day; and of the Ephesians in John's day? And is it not the peril of believers all through this dispensation? Thus Israel is a perfect type of the Christian Church in her unbelief and disobedience and consequent failure to reach the land of promise and there abide (John 15:6).

Dr. Scofield cites the case of the ten spies (Deut. 1:19-26) as though they were lost sinners. On the contrary they are a type of the great mass of official believers who are yet full of unbelief in reference to the truths of prophecy and the Millennial Reign of Jesus Christ. So with the children of Israel who fell in the wilderness. An examination of Heb. 10:26-31 leads us to the same conclusion as our study of Heb. 6:4-8. And how forcefully the Holy Spirit brings the facts home to us when Paul says:

"Now these were our ensamples (warnings) to the intent that we should not lust after evil things as they also lusted (1 Cor. 10:1-10).

How could they be examples to us if they do not belong to the same class and if we are not in danger of the same judgment?

Let me here state an awfully solemn fact: From such passages of Scripture as Matt. 13:1-49; 16:21-27; 24:32-51; 25:1-30; 1 Cor. 10:1-10; Rom. 11:14-44; and Rev. chaps. 2 and 3; as well as from an honest study of the history of Christendom, we are obligated to conclude that very few of the saved in this dispensation will be able to share in the glory of the first resurrection and the Messianic Kingdom; so that exclusion with its disciplinary and penal consequences is their sure inheritance. Truly it is a fearful thing (for a worldly Christian) to fall into the hands of the living God (Heb. 10:31; 12:29). Personally, I confess that except as I follow Christ in the way of the Cross with its rejection by the world, especially the religious world, I have no hope of a place with Him in His Millennial Reign (Luke 9:23; 14:25-35).

Let no man say that the teaching of the Epistle to the Hebrews is not for Gentile Christians in these respects. The children of Israel held three positions and they are all typical: (**1**) In Egypt under the blood of the Passover Lamb—the type of Christ; (**2**) in the wilderness on their way to Canaan—type of the believer's utter dependence upon God as he journeys through this spiritually barren world; and also the natural dislike of the flesh in the believer for such a position; (**3**) and then in the land of promise. Let me put it thus: Israel in the wilderness, relative to the Promised Land, is a type of the Church in the world, relative to the coming Messianic, Millennial Kingdom. Doctrinally we have the anti-type of Israel's three positions in Rom. 6; 7; 8.

Romans 6 gives the believer's standing and immeasurable objective riches in Christ; and also the path by which these riches are to be made subjectively real (Rom. 6:3-5[54]). But the believer has yet to learn how to walk in this path so that Christ may get His rights in him.

Romans 7 represents the believer beginning to recognizes of his inheritance in Christ and reaching out after them only to find himself under the dominion of the self-life, because he does not understand the place and work of the Holy Spirit as the only one who can bring him through death to self into Canaan. He seeks to reach the goal in his own strength, though unconsciously, and fails. The flesh is stronger than the spirit.

Romans 8. Here the believer has given up his fleshly struggle, sells his all for the pearl of great price and puts on the whole armor of God and is able to say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death", Here he stands by faith. This, spiritually, is an earnest of the land of promise.

To suppose, with Arminian Theology, that Rom. VII is the experience of one seeking salvation by works is as contrary to sound exegesis as it is to Christian experience and observation.

Thus on grounds of exegetical necessity we have demonstrated that the adjective aiōnios in Heb. 6:2; 5:9 cannot be rendered eternal or everlasting, but age-lasting; that is, lasting throughout the age referred to. At the end of that age the judgment will be lifted after that the carnal believer has got right with God, and he will then enter the Kingdom in its really eternal state. This throws some light on at least one phase of the truth of Acts 3:21. In our study of the narrative concerning the Rich Young Ruler we were obliged, on grounds of exegetical necessity, to come to the same conclusion concerning the meaning of the word aiōnios.

We believe that we have now established a principle which we may formulate thus: Wherever we find the adjective aiōnios associated with nouns other than those which are descriptive of God, or His attributes, we are to interpret it as confined to the age to come, and as falling entirely within the limits of the Millennial Kingdom. And in most cases it makes good sense and expresses the true meaning when rendered by the word Millennial.

After having come to this conclusion, I began to search in order to find if any other writer had been lead in this path. I found that Samuel Minton in "The Glory of Christ" had caught the clue for a moment and then lost it.

We will now examine several other passages where aiōnios occurs. Let us postulate three facts: **First**, the personal ministry of Christ was exclusive to the Jews. He said, "I am not sent but unto the lost sheep of the

house of Israel." **Second**, the one great, over-mastering hope of every true Israelite from Abraham to Christ was the Coming of Messiah, when the son of David and the son of Abraham (Matt. 1:1) would Reign upon David's throne and Israel would be the first nation in the world (Luke 1:67-80). **Third**, when Christ began His ministry among the Jews He proclaimed Himself as the Messiah of the Prophets, and claimed faith in Himself as such. Not to receive Him as Messiah was to reject Him entirely. Grant these three propositions, and we affirm that in the following passages where eternal or everlasting are found in association with life (zōē) the reference is not to eternity but to the coming Messianic Kingdom.

> **Matt. 19:16, 21; Mark 10:30; Luke 10:25; 18:18-30; John 3:15, 36; John 4:36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2-3; Acts 13:46, 48; Rom. 2:7; 5:21; 6:22; Gal. 6:8; 1 Tim. 1:16; 6:12, 19; Titus 1:2; 3:7; 1 John 2:25; 5:11, 13, 20; Jude 21.**

Sometimes, as in John 3:16, the free gift of eternal life by implication lies behind the prize and is taken for granted; but the main idea looks forward to the full realization of Israel's most glorious hope in the Millennial Kingdom. The following expressions refer to the same period, "eternal judgment" (Heb. 6:2); "eternal redemption" (Heb. 9:12); "eternal inheritance" (Heb. 9:15); "eternal glory" (1 Peter 5:10); "the everlasting kingdom of our Lord and Savior Jesus Christ." In all the above cases aiōnios should be translated "age-lasting." The reader will be ready to admit that if what we have just said is true, the sub-title of the book-"A Revolution in Eschatology"—is quite appropriate.

We will enlarge briefly on a few of the above passages. Take 1 Tim. 1:16: ***"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them (Christians) who should hereafter believe on him to life everlasting."*** It is evident that Paul is not here referring to the gift of "eternal life" but to the prize; and he indicates that it can only be won by living the kind of a life he lived. This agrees with Matt. 7:13, 14; Luke 13:24; Rom. 2:7.

Paul says to Timothy; ***"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has confessed a good profession before many witnesses" (1 Tim. 6:12).*** Timothy had been converted many years before this, and was therefore in possession of the free gift of eternal life. Paul could not exhort him to contend for something he already possessed. On the other hand, eternal life in this passage cannot refer to the eternal state beyond the Millennium, for the reason that absolutely all believers are sure of that. The problem is, shall we spend the one thousand years with Christ in glory, or in the darkness of the Hadean world? Peter urges believers thus:

> ***"And besides this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that you shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ. But he (the believer) that lacketh these things (and most Christians do lack them) is blind, and cannot see afar off (to the Messianic Kingdom), and hath forgotten that he was purged from his old sins (sins committed before conversion). Wherefore the rather, brethren, give diligence to make your calling and election (to a place in the Messianic Kingdom) sure; for if ye do these things ye shall never fall (implying that if they do not do them they will fall); for so an entrance shall be ministered to you abundantly into the everlasting (age-lasting) Kingdom of our Lord and Savior Jesus Christ."***

We feel sure that every honest reader now sees clearly the distinction between the free gift and the prize; and also the different methods by which each is secured; the one by faith without works, and the other by faith expressed through works. Let us listen to the Savior's talk with the woman at the well: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). Let us now translate the fourteenth verse correctly: "But whosoever drinketh of the water that I shall give him shall not thirst for, or in, the age (to come); but the water that I shall give him shall become (not *eimi* but *ginomai)* in him a fountain of water springing up into age-lasting life (in the Messianic Kingdom) ".

The majority of believers does not understand nothing of the ever flowing fountain within coming into expression in thought, word, and act because of the presence and effective operation of the Holy Spirit as the Spirit of the crucified but now glorified Christ. They know an inner fountain, but one of an altogether different kind (Matt. 15:18-20; Gal. 5:19-21). We all know this only too well. God alone can displace it with the fountain of life (zōē).

On another occasion Christ made use of the following expression:

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death for, or in, the age (to come)" (John 8:51).

Now this cannot mean physical death, for it is appointed unto men once to die, from which even the Apostles were not exempt. The meaning then is that those who really hear and keep the word of Christ in their hearts will be in a state of real life and fellowship with God in glorified bodies during the Millennial period; but those who do not hear and obey the word will continue in a state of death and partial alienation from God, and consequent exclusion from His presence during the same period. Christ said to the Jews:

"Search the scriptures; for in them ye think ye have eternal (Millennial) life: and they are they which testify of me" (John 5:39; 6:68-69).

I would again remind the reader that the prophetic outlook of patriarchs, historians and prophets of the Old Testament, WAS NOT ON ETERNITY, but on the Messianic Kingdom. The New Testament also begins and ends with this same thought in the foreground; and rarely passes the dividing line between time and eternity. The recognition of this fact is vital to scriptural exegesis.

I wish now to call the reader's attention, in the light of the above facts, to a new interpretation of a particular portion of scripture, and request that he put more than usual energy into his powers of volition and discrimination. It is this:

"And to you who are troubled (there were many believers in that day who were not troubled, as now, because they avoided the offence of the cross (John 12:42-43; 9:22; 16:2; Gal. 5:37; Matt. 10:37-39; I Tim. 6:13), rest with us (who are kept by the power of God through faith (1 Peter 1:3-5) when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and to be admired in all them that believe, because our testimony was believed among you, in that day" (2 Thess. 1:7-10).

The universal interpretation of this passage, as to the judgment foretold, has applied it to sinners and to them only. But, astonishing as it may appear at first sight, I am convinced that its reference is to carnal believers. It was one of the fatal errors of the Jews to imagine that because they were the children of Abraham they could never by any possibility become the objects of God's displeasure; or that their beautiful City and magnificent Temple could ever be desecrated by Gentile supremacy. In this also they are a type of the Christian Church. Such is the power and folly of devotion to the traditions of men. Surely it is time that we were getting away from the shackles of Latin Theology; and especially, from its Pagan Eschatology.

Let us look for a moment at 2 Thess. 1:7-10. Note the following points:

(a) Very few Christians have suffered for the Kingdom's sake.

(b) Only a very small proportion of them believe in the pre-millennial coming.

(c) Very few of them know God (1 John 2:3-6).

(d) Very few of them obey the gospel of our Lord Jesus Christ. In this they are like Israel (1 Sam. 15:22; Jer. 7:23; 2 Thess. 3:14; Heb. 5:9).

(e) There is something more serious than age-lasting destruction for sinners.

(f) "His saints" in verse 10 does not here include all believers, but those that have really lived holy lives (Heb. 12:14 in contrast with 1 Cor. 3:1-15 and Gal. 5:19-21).

(g) "To be admired in all them that believe". Here again not all believers are included but only those who believe the full gospel, and by the grace of God live it out in their lives. This interpretation agrees perfectly with Matt. 7:13-14; Luke 13:24; 1 Cor. 10:1-10; Rom. 11:14-24: Gal. 6:7-8; Rom. 2:1-11; and Rev. 3:14-20. Paul affirms that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." One has only to examine the history of Christianity ever so superficially to see the prevalence of these sins in the Church ever since the days of the Apostles. I feel free to say with absolute assurance that I am speaking the truth, that he who accepts the Post-Millenarian interpretation of the Scriptures is holding the truth in unrighteousness. In 2 Thess. 1:9 we have the expression "everlasting destruction."

Now it is certain that no man who has in him God's free gift of eternal life can ever suffer "eternal destruction" from the presence of the Lord; but he may suffer age-lasting destruction. This is clear from Matt. 10:37-39 and John 8:51. God's ancient people, with few exceptions, are even now undergoing this kind of destruction. It has been assumed that neither *olethros* nor *apoleia* (both translated destruction) are ever applied to the believer in the scriptures; but this is a wholly gratuitous assumption which is in perfect keeping with many other unscriptural factors in the traditional eschatology. We cannot enlarge on this point at the present time. It is a sobering thought to think that of the six hundred thousand men who came out of Egypt under the power of the blood of the Passover Lamb, only two, Joshua and Caleb entered the land of promise. It is significant that not one of the tribe of Levi, whose work it was to minister to God in the Holy things of the Tabernacle, had faith enough, and loyalty to Jehovah enough, to enter the land promised to Abraham their father. All the others, even Moses, died in the wilderness. What food for meditation and serious reflection there is in this solemn fact.

We should remember that the sin of Moses was not like that of the people. He was not guilty of murmuring. Yet in the face of these most solemn warnings orthodox teachers tell us that the believer is, at the moment of his death, made perfect in glory, and this in the face of the other fact that the Holy Spirit through Paul says:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense or reward; how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him" (Heb. 2:1-3; 5:9; 1:14; Matt. 24:13).

In reference to 2 Thess. 1:7-10, the orthodox interpreter faces a dilemma: The reference is either to believers or sinners. If to believers, then there is surely age-lasting judgment for those who disbelieve and disobey the gospel of Jesus Christ. (Heb. 6:2). On the other hand, if it belongs to sinners, then he must write himself down a restitutionist, for in this case the wicked will not suffer eternally, but only one thousand years, for we have proven that aiōnios in all references to the future is limited to the Millennial Period. Let the reader decide where he stands.

There are, as already remarked, two great motives to holy living. They are love and fear, and in the nature of things they are complimentary for the reason that God is to be loved and feared. He is to be loved for what He is, and what He does for His creatures both in creation and redemption; and He is to be feared because of His holiness, His hatred of sin, and the certainty that He will punish it. In the very nature of things the man who loves God most will fear Him most. The Scriptures say, **"The secret of the Lord is with them that fear Him and He will show them** (and them only) **His covenant"**. Yes, even of the Lord of glory it is said, **"He was heard in that He feared"** (Heb. 5:7). How blessed it would have been for the children of Israel if at Kadesh-Barnea they had feared the unbelief and disobedience of their own hearts rather than the giants and walled cities of Canaan. Compare Numbers 13 and 14 with Hebrews 3 and 4.

Before closing this chapter we will turn our attention briefly to a few of the orthodox strongholds of this plausible but delusive theory which we have been seeking to bring into the limelight of God's infallible truth; namely, that there is no judgment for believers. The first of these strongholds which we will examine is Romans 8:1: ***"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."***

We will take the verse just as it reads in the A.V. Examining the passage on purely grammatical grounds we see that it is composed of one independent and three dependent propositions. Thus:

"There is no condemnation (to certain persons)." There are three dependent propositions all of which qualify and limit the pronoun "them":

1. who are in Christ Jesus (this excludes all unsaved sinners).

2. who walk not after the flesh (this excludes all believers who walk after the flesh). There are few who do not.

3. but who walk after the Spirit (this limits the "no condemnation" to the very small number who walk in the Spirit. Thus Paul and the Master are in perfect accord (Luke 13:24).

The plain implication is that for believers who walk after the flesh there will be condemnation; and in Gal. 5:19-21 Paul positively affirms that there will.

But someone will reply, "The R.V. omits the last two dependent propositions, and reads, "There is therefore now no condemnation to them that are in Christ Jesus," and with this correction our fortress still stands, and stands firmly." We think the R.V. is correct in the omission. This being granted, we have a new problem on hand, for how are we then to reconcile Rom. 8:1 and such passages as Gal. 5:19-21; Rom. 1:17-1 8; and scores of others Scriptures? We lay it down as an axiomatic principle that the word of God is one and harmonious in all its parts. Therefore the first thing to do is to open our Greek testament and see if the translation of Rom. 8:1 is correct. And this is what we read: "There is therefore, now no DAMNATION to them that are in Christ Jesus". Thus viewed there is perfect harmony between Rom. 8:1 and the other passages cited. As the verse stands in A. V. and R. V. we have not a statement of God's fact, but man's fictitious interpretation of that fact. Let us look at the matter more closely.

There are in the Greek Testament four words to be examined in this connection, all nouns. They are *krima, krisis, katakrima,* and *katakrisis.* The last two are formed by prefixing the intensive preposition *kata* to the first two. Now the strongest of the four, that is, the one expressive of the severest punishment, is *katakrima,* and it is never applied to believers, while the other three are, though not exclusively. *Katakrima* occurs only three times. Thus: "Judgment was by one (Adam) to damnation" (Rom. 5:16). "Therefore by the offence of one judgment came upon all men to damnation" (Rom. 5:18). ***"There is therefore now no damnation to them that are in Christ Jesus"*** (Rom. 8:1). I trust the reader sees clearly the significance of the proper translation. It is inexcusable on the part of the translators not to have chosen a word for *katakrima* which would have distinguished it from the other three; since they are applied to believers and it never is.

We may add that *katakrima* in its verbal form, *katakrinō,* occurs nineteen times, but it is not necessary for our present purpose to discuss these. That there is judgment for the believer we have seen in Heb. 6:1-8; 10:26-31. To these we may add Matt. 7:2; 1 Cor. 11:29-34; James 3:1. And this judgment may issue in *krima* but not in *katakrima. Krima* is used in the following passages: Matt. 7:2; 23:14; Mark 12:40; Luke 20:47; 23:40; 24:20; John 9:39; Acts 24:25; Rom. 2:2; 1 Cor. 11:29, 34; Gal. 5:10; 1 Tim. 5:12; Heb. 6:2; 1 Pet. 4:17, 18, and several others. We remark here in reference to 1 Pet. 4:17, 18, which the interpretation is the same as that given in 2 Thess. 1:7-10. The righteous of verse 18 only includes the really sanctified. Compare Matt. 13:49.

Another stronghold of the traditional eschatology is John 5:24:

> ***"Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation*** (krisin, accusative singular of krisis); ***but is passed from death unto life."***

It really looks as though the traditionalists had a secure hiding place here. But if so, the question comes up again, "How shall we reconcile the verse with scores of other passages which affirm positively that the believer will be judged (Col. 3:24-25)?" I wrestled with this verse for some time before I found the secret and saw its harmony with other parts of the word. The Inductive Method of Bible study demands that we examine every available fact, and establish as far as possible its congruity with the whole body of facts so far as already known. The key to John 5:24 is in the clause, "and believeth on Him that sent Me." We get light from Heb.

7:25. Our great High-Priest is "able to save them to the uttermost that come unto God by Him". Here we see again how that the dependent proposition qualifies and limits "them". It is possible to come to Jesus for pardon and the New Birth, and yet not go through Him to the Father. The congregation of Israel could come as a body into the outer court, but only the priests could enter the holy place; while only the high priest could enter the holiest. God the Father is found in the holiest of all. It is true that in the death of Christ the veil separating the holy place and the holiest was rent. This is a great fact, but it is objective to the believer, and must find its counterpart subjectively in the rending of the veil of his own flesh. This is the true circumcision (Rom: 2:28; compare Rom. 6:3-5). Alas! How few of us have entered into the actual experience of being really crucified with Christ. Paul gloried in this experience (Gal. 6:14); and so will every believer who through the illumination of the Holy Spirit gets a vision of the beauty and ineffable glory of the coming Messianic Kingdom. He too shall see of the travail of His soul and shall be satisfied. Thus we see again that John 5:24 is Rom. 8:1, and Luke 13:24 in another form. Christ is able to save unto the uttermost, but only when we forsake all to follow Him, and sell all for the pearl of great price (Luke 9:23). Jesus Christ, the God-Man, is not the end, but the way to the end (John 14:6). And He is the only way (John 10:1-1 1). It is possible to know the Son superficially and yet not know the Father. Christ says most solemnly, "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father neither knoweth any man the Father, save the Son and he to whom the Son will reveal Him. "The synthetic dualism of Eternal Life" is an established fact.[55]

"Soul-Sleep" by Wm. Hoste, B.A.

This materialistic notion, itself hardly worthy to be dignified as a "heresy," is the handmaid of various heresies, *e.g.*, Christadelphianism, Conditional Immortality and other systems, which deny to man conscious existence between death and resurrection.

Phrase Unscriptural.

The "sleep of the soul" is a phrase as foreign to the Scriptures as is the doctrine attached to it. Believers, and believers only, are said to "fall asleep" when they die, and the sleeping is always connected with the body, but the persons who have slept are viewed as "with Christ," *e.g.*, "Them also that sleep in Jesus will God bring with Him" (1 Thess. 4:14); that is, the departed saints (not their bodies in the cemeteries) till then in spirit with their Lord, will be brought with Him when He comes and will be re-united to their bodies in resurrection.

False Premises.

Others, like the late Dr. Bullinger,[56] go further than "soul-sleep;" they hold that the soul is merely a combination of body and spirit, and that when these are parted at death, nothing survives to sleep. This is the Christadelphian conception, which Dr. B. supports with a wealth of illustration: "A rifle is made up of 'stock and barrel' (Dr. B.'s rifles apparently have no "locks"!); a watch of 'works and case'; separate these, where are the rifle and the watch?" One would have thought existing still, in their separate parts! Certainly one has seen the works of a watch going on a jeweller's bench without the case!

So Scripture teaches that the spiritual part of man still functions, though parted from the body. Man is not a combination of body and spirit merely, but is tripartite, as 1 Thess. 5:23 teaches: "Your whole spirit and soul, and body be preserved blameless (or entire) unto the coming of our Lord Jesus Christ." The spirit is the seat of the understanding (1 Cor. 2:11); the soul of the affections (1 Sam., 18:1). They are distinct, but never divided. The soul unites the spirit, the higher nature of man (originally created as the link with God), and the body.

Re-creation not Resurrection.

If this soul-extinction theory were true, what these men call resurrection would be the re-creation of an extinct personality, a thing unknown in Scripture, and where would be the link of responsibility between the old and the new? It is precisely on the survival of the personality of the defunct that the Lord bases His argument for resurrection: "**I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living**" (Matt. 22:32). Note it does not say, as these teachers would have us believe, "of those who *will live* again," but "of the *living*." In Luke 20:38 five more words are added which affirm the same truth with added emphasis, "for all live unto Him." This is clearly not a mere assertion that "all will be raised," for the Sadducees were too clever to be silenced by a mere assertion of the point at issue.

Existence and Life.

These teachers persistently confuse "life" and "existence" and yet Dr. Bullinger in his *magnum opus, The Critical Lexicon*, under the word "live" (*zao*) gives as the meaning "to live," and not "to exist," for "a thing can exist without living." Therefore, "ceasing to live" is not the equivalent of "ceasing to exist." A man may die as far as this world is concerned, "his thoughts (or purposes) in that very hour perish" (Ps. 146:4); "no longer does he know anything," that is, he is completely out of touch with the world--But it is not therefore true that he is out of touch with spiritual realities, or that he forgets the past. Death is not a cessation of existence, but a separation of existence.

All this is brought out in the story of the rich man and Lazarus in Luke 16. There we see two men in the intermediate state, the one in Hades, tormented, the other in Paradise, comforted. The rich man recognizes Lazarus under his new conditions, and Abraham, whom of course he had never seen; he remembers his five brethren still on the earth, and though he knows nothing of them actually, he realizes from what he once knew of them, that they sadly need warning "lest they also come into this place of torment."

The Lord knew the impression His words must convey, and could speech be more explicit? Nevertheless we are asked to believe that He was only adopting a tradition of the Pharisees which, however, He knew to be untrue, to crush them in argument--a maneuver no decent man of the world would adopt. We utterly refuse to give the slightest value to such reasonings, which are not only dishonoring to Christ, but an insult to our intelligence. Even Mr. Rotherham, for years Editor of an "Annihilationist" journal, while discussing our Lord's words to the dying robber, does admit as an argument in favor of the meaning usually assigned to them, that, "no ingenuity of exposition can silence the testimony of Luke 16:23-25, to conscious comfort of separate souls in Abraham's bosom." Our Lord never failed to witness against the traditions of the Pharisees (though even Pharisees may hold some truth); but where is a hint that He is adopting anything from them or did not believe what He said was true? The very suggestion is sheer blasphemy.

Sheol and Hades.

All through the Bible special words, "*sheol*" and "*hades*," are used for the place of departed spirits, as distinguished from the tomb where the body lies. The Revisers in their preface state, "The Hebrew '*sheol*' signifies the abode of departed spirits, and corresponds to the Greek '*hades*' or the underworld....it does not signify 'the place of burial." But why such a place if there are no departed spirits to inhabit it? Other words are used for a burying-place, such as "*shah-gath*," constantly translated "pit," *e.g.*. Job 32:18, 24; or "grave," Job 32:22; or "corruption," *e.g.* Ps. 16:10; 49:9; Jonah 2:6. Psalm 16 is specially important: "Thou wilt not leave My soul in hell (*sheol*), neither wilt Thou suffer Thine Holy

One to see corruption." Between death and resurrection our Lord, far from becoming an extinct personality, as the "soul-sleepers" profanely teach, went to Paradise the very day He died, where the repentant robber found Him soon after according to His promise and, as it is expressed in Ephesians 4:9, "He descended into the lower part of the earth."

When Jacob, however, speaks of rejoining his son Joseph, whom he supposed had been devoured by some wild beast and therefore not buried at all, he used the word "sheol"--the unseen world. Then there is another word, "*kehver*" which also means a literal grave (*e.g.*, Is. 53:9), "He made His grave with the wicked." and in Gen. 50:5 this is the word Jacob uses when referring to his literal grave in Canaan. David, too, spoke of going to his dead child who was not yet in his grave, which shows that he did not confuse, as these teachers do, the sepulchre with the spirit-world. The same is true of "*hades*" (derived from "not" and "to see") which never means a tomb--"*mnema*" and "*mnemeion*" are employed for that--but the "unseen world." Nor do these represent a place of silence, as is asserted by the soul-sleepers, as Isa. 14:9; Ezek. 32:21; and Jonah 2:2 show, and as we have clearly seen in Luke 16.

Any attempt at communication with the departed is forbidden in the Scriptures, and Spiritists are in flagrant disobedience to God's Word, and the dupes of demons; but that in no way affects the fact that the spirits of the departed are in a state of consciousness; indeed, goes to prove it.

All depends of course on the resurrection of Christ, whether for the present enjoyment of the redeemed with Him, or for future completed blessing, when "the dead shall be raised incorruptible." These teachers insist on connecting all blessing with the resurrection of the believer, but 1 Cor. 15:17 is clear: "*If Christ be not raised*, your faith is vain; ye are yet in your sins" (so much for the living). "Then they also which are fallen asleep in Christ are perished." Naturally, if Christ were not raised and ascended, no believer could be with Him now or ever. This is borne out by the apostle's own testimony in Phil. 1:23; "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." There are two alternatives in this passage and only two, dying or living, or in other words, "departing to be with Christ," or "abiding in the flesh," Had he consulted his own wishes, he would have chosen to depart, but for their sakes he was willing to "abide in the flesh."

Philippians 1:24.

A far-fetched attempt has been made by Dr. Bullinger, in order to suit the exigencies of the "soul-sleep" theory, to make a third thing out of the "departing"[57] as though it meant "the coming of the Lord:" but this cannot be admitted, for then the alternative of ver. 24 would be ruled out, as the Philippians would be gone too. Though this "departing to be with Christ" would not involve the full blessing of resurrection glory, it would be "far better" than the deepest joys of communion the apostle had ever experienced. If we compare the teaching of **2 Cor. 5**, we shall find this confirmed. The apostle knows he and all believers have awaiting them in heaven "a house not made with hands" to replace the present tabernacle of the body in which now he and they were groaning. This permanent spiritual body would be revealed at the coming of the Lord, and those thus clothed upon would never pass through the "unclothed" state and be "found naked." This is the condition of the man in the "intermediate state," and could never be normal, for man was created to inhabit a body. But so ardent was the desire of the apostle to be with Christ, that he was willing rather to face the abnormal unclothed state, that is, to be "*absent from the body*" in order to be "present with the Lord." It is clear that this cannot refer to resurrection, as then

believers will be *present with the body*, as well as with the Lord.[58] {see conclusion 2Cor. 12}

> ***"Finally, genuine love will be eternal. Even faith will cease when it is replaced by sight (2 Corinthians 5:7), and hope will finally be fulfilled (Romans 8:24), but love will abide forever. Love, of course, is eternal because Christ is eternal, and Christ is God, and God is love."***~Henry Morris***[59]***

THE JUDGMENT OF BELIEVERS

The Millennial Age will be a time, not only of reward for those who will have overcome by the Blood of the Lamb, but also of chastisement for such believers as will be found to have failed in their walk - through indolence, or the minding of earthly things - and will, consequently, be sentenced **to remain in abodes of the dead** [i.e., in 'Hades', (Luke 16:23)] **until the Last Day.** For it will then appear, that, through their lack of earnestness and prayer for the [Holy] Spirit's help, their sanctification was not perfected during their earth-life; and it must be so before they can dwell for ever with the Lord. **They did evil in the body as well as good, and did not judge themselves and repent with bitter crying before the Lord**: therefore, they must be judged by Him, and even as they did, so must they receive.

Hence the Judgment-seat of Christ will dispense temporary chastisement for trespass, as well as rewards. **This is plainly indicated in the verses under our consideration, as well as in other striking passages of the First Gospel, which, as we study them in due course, will increase our knowledge of a solemn but disliked and much neglected truth.** We shall, moreover, find it revealed, with equal clearness, in other parts of the New Testament.

For instance, what does Paul mean in the subjoined passage? In speaking exclusively to those who have accepted the only true foundation, he tells us, that it is possible [for regenerate believers] to build upon it either with gold, silver and costly stones, or with wood, hay and stubble, and then continues:

"**Each man's work** shall be made manifest: for the Day shall declare it, because it is revealed in fire; and the fire itself shall prove **each man's work of what sort it is**. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, **he shall suffer loss: but he himself shall be saved; yet so as through fire**" (1Cor. 3:13).

And again:-

"Wherefore, also, **we** make it our aim, whether at home or absent, to be well-pleasing unto Him. For **we** must all be made manifest before the Judgment-seat of Christ, **that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.** Knowing, therefore, the fear of the Lord, **we** persuade men, but to God **we** have been made manifest: and I hope that we have been made manifest also **in your consciences**" (2 Cor. 5:9).

And was not the sentiment expressed in the last verse, the fear of the Lord's terrible judgment of His **Own** House, powerfully affecting the Apostle when he wrote:-

"The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me - The Lord grant **unto him** to find mercy of the Lord **at That Day** - and in how many things he ministered at Ephesus, thou knowest very well." 2Tim 1:16

Surely if Paul was moved to interpose this fervent ejaculatory prayer on behalf of one who was not only called, but had also shown himself faithful by fearlessly ministering to the Lord's servant while he was fighting with wild beasts at Ephesus, and, subsequently, at Rome, when he was in the clutches of the most unscrupulous and cruel of persecuting tyrants - surely, if the Apostle was impelled to pray for such a one, that the Lord would grant **him** mercy in the Day of His Judgment, **there can be no [regenerate] believer who is not in need of the same mercy**.

Hence the decisions issued from the Judgment-seat of Christ will have the following results:

Those servants of the Lord **who shall be found to have been faithful <u>will be judged worthy of the First Resurrection, and will be made Priests of God and of His Christ, and will reign with Him for a Thousand Years</u>.[60] They will thus enjoy the great Sabbath that remains for the people of God, and will themselves rest from their labours, even as He did from His.**

But the unfaithful servants will be banished into the darkness without the pale of the Kingdom, where they will be detained, and dealt with according to the sentence of the Lord, until the Last Day. Then, when the time of reward has passed by, **He will raise them up to everlasting life, even as He has promised to do in the case of all who have believed in Him.**[61]

But the Lord has no thought of translating worldly-minded believers from the toils of life into the joys of His presence, of admitting them to immorality ***by the gate of glory*** instead of the dark valley of death. Those who vainly expect such a thing are like the Jews, who would have had Christ put Himself at their head as the all-victorious King, when as yet He had not saved them from their sins. But He will not grant to the careless and slothful servant that blessing which Paul craved, yet did not receive (2 Cor. 5:2-4) - the joy of being clothed upon, without the necessity of shuffling off this mortal coil. Hence in His promise to the Philadelphians, He says: "***Because thou didst keep*** the word of My patience, - [Gk. "the word of the endurance ,"] - I will also keep ***thee*** from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3:10).[62]

The particular teaching for which Pember became well known was his distinguishing between the 'Gift' of eternal Life, the free gift of God without recall, securing the eternal salvation of the elect of God and the 'Prize', the reward according to works, partaking of the first (out) resurrection from the dead (Phil. 3:11) for those who die before Christ's coming; the living by means of the Raptures as outlined above. Indeed, to gain entrance to the millennial kingdom and reign with Christ was subject to adjudication at the Bema (2 Corinthians 5:10) i.e., the tribunal seat of Christ. So seriously did our author take those passages of Scripture which others leave severely alone or apply to false professors, he did not merely teach diminution of rewards in the kingdom but exclusion: he did not shrink even from positive infliction. Let every man be fully persuaded in his own mind but if a tithe of these warnings were applied to the hearts and lives of God's people amidst the carnal apathy of modem Christendom who knows

what the outcome might be? Would not brethren be constrained to avoid bitter quarrels and divisions. Might we not be quickened and lifted above the present 'poor dying rate'? Many fine expositors have taught a revival among the people of God when the Lord is before the doors, a 'Pearl Testimony' for Him, as it were. Would it not have Christ's 'well done'? It is freely granted that the goal of the believer is to please Christ and that Christ's love is the great compelling, motivating force (2 Cor. 5:9, 14): yet, as Pember taught, fear is also found in true piety. In his writings Pember reveals that he inclined to the view that there would be a return to 'Philadelphian' Christian living before our Lord's return the Church thus truly keeping the word of Christ's patience and cleaving to His name (Revelation 3:8, 10).[63]

[64]To this John refers when he says;—"We know that we have passed out of death into life, because we love the brethren." (1 John 3:14.) For if the love of Christ constrains us, so that we are drawn toward those who would naturally be unattractive or even offensive to us, we have proof that we are a new creation in Him, because we no longer know our fellow men after the flesh, but only through the great heart of the Lord Jesus, Who has become our life. (2 Corinthians 5:14-17; Galatians 2:20.) And this grace must be manifested in us, if we would belong to the Philadelphian Church, and be saved from the evil that is coming upon all flesh.

But he had a very definite desire, and gave utterance to it in unmistakable terms in another place. "For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life." (2 Corinthians 5:4.)

[65]Yet Paul and many others have passed away, and still the Lord tarries. There is, however, no reason to believe that their expectant attitude is in any way changed: the spirits of those who sleep are also waiting for the Lord from the high heavens, and longing for the time when the sons of God shall be manifested and their bodies redeemed. In this respect the hope of the whole Church, on both sides of the river of death, is the same. And when the hour comes, whether they be upon earth or in the Paradise of God, they shall be glorified together, and neither quick nor dead have the precedence.

THE FOUR JUDGMENTS

(By Rev. J. F. Kendall, D.D.) Read before the Prophetic Conference, held in Chicago, November 16-20, 1886.

What, then, are all the facts concerning the believer? For **2 Cor. 5:10** refers to him. It is said, then, "We must all appear before the judgment-seat of Christ." The Greek for judgment-seat is **bema**, and occurs twelve times in the New Testament. It is derived from **baivo,** "to go, walk, tread, step." The first definition, both in the classical and New Testament lexicon, is a "step." In this sense it is used but once: viz. (in Acts 7:5), "Gave him none inheritance in it, not even 'a **bema** of a foot'"- a step of a foot, a foot breadth; or, Authorized Version, "not so much as to set his foot on."

The secondary meaning is an elevated place ascended by steps. (a) A tribune, to speak or read from. In this sense (Acts 12:21), Herod "sat upon his throne, and made an oration unto them." (b) The tribunal of a magistrate or ruler.

In this sense it is used of Pilate, (Matt. 27:19) "when he sat down on the judgment-seat;" (John 19:13) Pilate "sat down on the judgment-seat:" of Gallio, (Acts 18:12) "the Jews made insurrection against Paul, and brought him to the judgment-seat." (18: 16) "he drave them from the judgment-seat;" (18:17) they beat Sosthenes "before the judgment-seat:" of Festus, (Acts 25:6) "the next day, sitting on the judgment-seat, commanded Paul to be brought;" (25:10) "I stand at Caesar's judgment-seat;" (25:17) "sat on the judgment-seat." The other instances of its use are in this connection: "We shall all stand" (Rom. 14:10); "we must all appear before the judgment-seat of Christ" (2 Cor. 5:10).

In ten of these twelve cases the Greek word is rendered in the Authorized Version "judgment-seat," and the Revised Version agrees in every instance. In one case the word, both in the Authorized Version and the Revised Version, is rendered "throne," while even here the Revised Version gives the marginal reading "judgment-seat." In every instance Alford agrees with the Authorized Version.

It is worthy of note, in this connection, that in not one instance in which persons are represented as brought before the judgment-seat is any one of them found guilty, or condemned, by the one who occupies the **bema**. This, of itself, might suggest the more consistent rendering of Rotherham in nine of the twelve instances, "tribunal," while, also, it should raise the question against himself, why he did not so render in the two cases which refer to Pilate.

Now, it is affirmed of the believer that he must appear before the **bema** of Jesus Christ. For what purpose? Paul has answered: "That everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (**2 Cor. 5:10**). All this said concerning those who "know (verse 1) that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens" - i.e. believers, and believers only. What does it signify? Precisely what is set forth in 1 Cor. 3:12-15: "Every man's work shall be tried." "If any man's work abide ... he shall receive a **reward**." This is said only of the believing man, for only such a one is a "labourer together with God" (3:9); and of the one thus tested, it is affirmed that though his "work shall be burned," "he himself shall be saved" (3:15). All works of the believer are to be tried, that it be made manifest whether or not "they are wrought in God" (John 3:21). For this trial all are gathered before the **bema** - the ungodly [and unregenerate] are not there, but they are all believers. Some will receive a great "reward" for efficient service and many good works; some a less reward; others less still; and some none at all, their works being done only in the energy of the flesh, being counted utterly worthless and cast into the fire; yet, by reason of a true, though it may be feeble, faith, they do not miss [eternal] salvation; and thus it is that "every man's work shall he made manifest," and its true value be determined. But of "judgment," of which we have seen that it leads on to condemnation [and ultimately 'the lake of fire'], into any such scene the believer shall not come. This is the very word of our divine Lord: "He that ... believeth ... hath everlasting life, and shall not Come into judgment," where the word is the very same which Paul uses when he says, **after death** "**judgment**."

It is not difficult to show by irresistible Scripture proof that no believer shall ever stand in other **judg**ment than this. Because:

1. The general idea of the judgment supposes that the sins of the believer are to be brought there and judged. But this is certainly a mistake. For, though "all we like sheep have gone astray." "the Lord hath laid on Him (Jesus) the iniquity of us all" (Isaiah 53:6), and He "bore our sins in His own body on the tree" (1 Peter 2:24). When Christ thus bore our sins, He "condemned sin in the flesh." (Rom. 8:3). He "put away sin by the sacrifice of Himself." (Heb. 9:26.) The believer's sins have, therefore, been judged and condemned already.

"Thy sin was judged in His flesh." For "He died unto sin once." (Rom. 6:10.) "He was wounded for our transgressions; He was bruised for our iniquities." (Isaiah 53:5.) Hence, so far as his sins [of ignorance]***** are concerned, the believer looks back to his judgment, and not forward.**[*** See Heb. 10:26, 27, R.V.**]**

2. The oneness of Christ and the believer testifies to the same fact. Every believer can truly say, "I was crucified with Christ." (Gal. 2:20.) I was "buried with Him by the baptism unto death" (Rom. 6:4); hence what Christ's death expressed, it expressed for me. "If one died for all, then all died." (2 Cor. 5:14) Under the old dispensation, the sins of the Jews were dealt with on the day of atonement. God dealt with the sin, and sins of all time, on Calvary. The awful judgment of God against sin there awoke, was there expressed, and there it smote; and, so far as His people are concerned, that was its final expression forever. The judgment is passed, the sentence executed.

3. Expose the believer to be judged according to his deeds, and you insure his condemnation. "Enter not into judgment with Thy servant," prays the Psalmist (Ps. 143:2), "for in Thy sight shall no man living be justified." No one with whom God enters into judgment can be saved, for justice is inexorable. And not only have all sinned, but they continue to sin, and, therefore, if sins were brought into judgment, one's doom would be inevitable. "No one will be safe who is to have his eternal destiny **determined by his own deeds**." (Albert Barnes, Commentary on Rev. 20: 12.)

There remains a further consideration of most serious and solemn moment, viz.:

4. To bring the believer into judgment would make the judge the accused. The judge is Christ. "The Father judgeth no man, but hath committed all judgment unto the Son," and "hath given Him authority to execute judgment also." (John 5:22, 27.) "It is He which was ordained of God to be the Judge of quick and dead." (Acts 10:42.) But Christ, the Judge, has stood for us. To bring the believer into judgment, therefore, would be to question the worth of what Christ has done to bring an accusation against Him. It would bring Him down from the place of judgment, strip from Him the ermine of the Judge, and place Him before the bar as a culprit. He died for us, for our sins. Did He make sufficient propitiation? Did His work meet the demand? If so - if His offering was adequate to the purpose - then the believer is justified; and how can one be brought into judgment of whom the divine testimony already is - "there is therefore now no condemnation" (Rom. 8: 1); he is "justified from all things" (Acts 13:39)?

And, further, what greater insult could be offered to Jesus than to bring into judgment one for whom He has stood? To judge such would be but to judge Himself. "Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is He that condemneth? Is it Christ that died?" (Rom. 8:33, 34.)

The judgment must, therefore, deal with Him before it can reach them.

Consider, too, the incongruity of Christ judging His own bride. Many of them will have been saints in heaven for thousands of years, and how can such ever be put on trial? No; all believers will be gathered at the judgment-seat of Christ for one sole purpose, to receive the reward for their works, each "according as his work shall be." (Rev. 22:12.) And **a reward is not a gift.** The believer has **[**already**] received the latter**; "the gift of God is eternal life through Jesus Christ." (Rom. 6:23.) The former awaits him at the **bema**. And it should be noted for the comfort of every believer that the bema is not set to determine, or even consider, the question of [eternal] salvation. That is forever settled, when, as one "believeth," so he "**hath** everlasting life." (John 3:36). But it is set to determine the value of Christian service and the reward therefor. The judgment-seat of Christ is not for the judgment of the person, but of his works. There is to be determined the value of a "cup of cold water" given in the name of Christ. "For God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister," (Heb. 6:10.) "Whatsoever good thing any man doeth, he shall receive a reward." (Eph. 6:8.) Oh, pity to him who, though "he himself shall be saved," shall yet "**suffer loss**" (1 Cor. 3:15) at the judgment-seat of Christ, **for such loss will be [millennial (Lk. 20:35)** or, in the case of the ***un***regenerate,**]** eternal! It is a solemn thought that what we lose here, in the matter of Christian service and good works, eternity can never make good. The voice of him who is barely "saved, yet so as by fire," will never sound so loud, his harp will never be strung so rapturously, nor his palm be waved so victoriously **[**by the overcomer (Rev. 3:21, ***cf***. Rev. 2:10, 11, R.V.)] in **[**the coming kingdom or in**]** heaven, as will fall to the blessed lot of him who has "abundant entrance."

Oh, joy to him on whose labour, when "the fire shall try every man's work of what sort it is" (1 Cor. 3:13), there shall be no "smell of fire," but all his work, either "gold, silver or precious stones," shall abide the test, and whose "reward" shall be great. **It is surely worth an effort to stand well at the judgment-seat of Christ.**[66]

> ***Paul wished to be cut off and banished from Christ for the sake and instead of his fellow-countrymen. How did he come to such a love? He was set aflame by Calvary: God's love was shed abroad in his heart because Messiah died for sinners (Romans 5:5-8). The love of Christ constrained him (2 Cor. 5:14).[67]***

Can We Prove the Bible Is True?

With all the knowledge and resources readily available today, God's children have no excuse for not being prepared to "Give a defense to everyone who asks you a reason for the hope that is in you" (1 Peter 3:15). First and foremost, we can know what the Bible says about itself ("internal evidences"), and then we can learn the most compelling corroborating evidences that confirm its claims ("external evidences").

1. God's Character.

by John C. Whitcomb March 9, 2011.

If we turn to the Bible as our highest authority in every area (including how we defend the Bible itself!), we will discover that we can appeal to no greater authority than God Himself. If we had to appeal to another authority to prove what God said, then God wouldn't be our ultimate authority.

How can we help people believe that the Bible is true? The answer may be surprising to many. It is not by scientific, archaeological, or historical evidences, important though these may be in their proper place. It is

not even by fulfilled prophecy! It is by sharing with others—based on our own knowledge of Scripture—the matchless character of the God who ultimately wrote the Bible.

Peter, the chief of the apostles, put it this way: "Sanctify the Lord God in your hearts . . . [and by this means you will] always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience" (1 Peter 3:15–16).

To "sanctify the Lord God," as the nation of Israel had been taught for centuries, was to set Him apart from all other "gods." It meant to honor Him supremely, to think and act in the light of His glory. This is profoundly significant in providing an effective witness. After all, none of us can pressure or manipulate a human heart to believe in the God of the Bible.

Only the Holy Spirit can convict sinners and change hearts (John 16:8; Jeremiah 17:9–10). We "sanctify" God by relying on His own Word and His Spirit to convince people about His unsurpassable qualities, including His holiness, wisdom, love, and *truthfulness*.

By This Shall All Men Know . . .

What does this have to do with knowing that the Bible is true?

Our main role is to honor the Author of the Bible by our own lives and words. You may not have heard of this as "evidence" before, but it is extremely important for Christians to realize. Through our Bible-enriched words and our changed lives, we give evidence of the truth of the One who inspired the Bible and says it is "living and powerful" (Hebrews 4:12). If our individual lives do not exhibit Jesus's transforming power, why should anyone believe that His words had the power to create the universe?

Not just God's truthfulness but the whole gamut of His qualities convinces sinners about the truth of His Word. In fact, one of the most profound character traits of the Author of the Bible—love—is critical when we can testify about Him.

God's unique self-sacrificial love (agape in the original Greek) is unlike any love we experience in normal life. This love comes from God, and He wants sinners to see it in His followers, as part of our effective witness. "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love" (1 John 4:7–8).

Whenever God's love is reflected through a believer's life and words, unbelievers will recognize something genuinely divine. They will sense that the God of Scripture is real, and they will be convicted about the truth and power of His Word. Here is the way our Lord explained it: "By this all will know that you are My disciples, if you have love for one another" (John 13:34–35).

How does this work in practice? When unsaved people living in spiritual darkness observe God's special self-sacrificial love at work, they will be deeply affected by seeing something they have never experienced. A powerful example is a loving relationship between a Christian man and his wife, and between Christian parents and their children. Another example is the deep love displayed within a local church (Ephesians 4:15–16).

This love cannot be explained or experienced apart from the true and living God, who created every human being with a mind, a soul, and a conscience that can know Him and see Him in His Word.

God's love compels us to go out and share the truth about salvation (2 Corinthians 5:14). As we "sanctify the Lord in our hearts," the Holy Spirit will then use our lives and words—spoken "with meekness and fear"—to convince sinners about the truth of His Word.

The bottom line: God Himself vindicates His Word as people see Him honored in His Word and in the lives of His children.[68]

Life-Changing Power.

by Herb Samworth March 9, 2011.

Even if you don't yet know any other compelling evidences that the Bible is true, you should know the experience of your own life. Like the blind man who received his sight from Jesus and was then interrogated by the Pharisees, you can say, "One thing I know: that though I was blind, now I see" (John 9:25).

Someone has well said that the proof of the pudding is in the tasting. That common adage illustrates one of Scripture's most profound truths: its power to transform the lives of those who trust in Christ as Savior. Everyone can experience that power personally, and then share his or her experience with others.

The apostle Paul stated this remarkable truth when he wrote that if any person is in Christ, he is a new creation; old things have passed away and all things have become new (2 Corinthians 5:17). Previously he himself had been a blasphemer and persecutor, but the grace of God had so changed his life that he became a minister of Jesus Christ, preaching the very truths that before he had sought to destroy (1 Timothy 1:12–15).

The change in our own hearts is one of the most compelling evidences we can give of the Bible's truth. Sharing true stories of transformed lives has been a church staple since Christ sent the demoniac of Gadara back home to "tell what great things God has done for you" (Luke 8:39).

History is full of memorable conversion stories, and it would be good to learn a few of them, along with some powerful modern testimonies. One of my own personal favorites is John Bunyan, the seventeenth-century Baptist preacher and author of the bestseller *The Pilgrim's Progress*. His autobiography *Grace Abounding to the Chief of Sinners* has been called one of the greatest autobiographies ever written.

Grace Abounding is Bunyan's personal testimony. His unfailing honesty grips the reader as he describes his life before conversion. Bunyan is unsparing on himself, writing that he was such a horrid blasphemer that even notoriously wicked people were fearful to associate with him. He recalls his abject terror while ringing the church bell fearing that it would fall and crush him because of his wickedness.

However, the title of the book relates its message. While Bunyan's sin was great, God's grace in Christ was greater. Although we must examine the details to grasp fully the transforming power of God's grace in any person's life, a brief illustration or two often suffices to make the point.

In a moving paragraph, we encounter these arresting words from one who previously had been a blasphemer against Christ: "And now I found . . . that I loved Christ dearly: O! methought my soul cleaved unto Him, my affections cleaved unto Him; I felt love to Him as hot as fire."

Or the following: "Those scriptures that I saw nothing in before . . . shine upon me. Jesus Christ also was never more real . . . than now; here I have seen and felt Him indeed."

Not only did God transform the life of Bunyan, He called him to minister the Word of God. What was the character of his ministry? He longed to see others born again through Christ.

He professed, "In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work."

Like millions before and after him, John Bunyan experienced the life changing power of God's Word personally. No wonder he entitled his autobiography *Grace Abounding to the Chief of Sinners*. Bunyan, like the apostle Paul, never lost the wonder of God's transforming grace.

All that is required for any of us to experience that wonder is to "taste and see that the Lord is good" (Psalm 34:9), and nobody who has done so has ever been disappointed.[69]

The Personal Battlefront

Furthermore, a Christian is one who recognizes that nothing he can do will ever change the situation. But he also recognizes that Jesus Christ, God the Son, has *already* done all that is necessary. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2Co 5:21). "God commendeth His love for us, in that, while we were yet sinners Christ died for us" (Ro 5:8). But then He

rose from the dead, in victory over sin and death, offering Eternal Life to all who believe. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Joh 11:25).[70]

Living in an Ungodly World

{Separation Chapter}

2 Corinthians 6:1—7:1

We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain.

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

Giving no offence in any thing, that the ministry be not blamed:

But in all *things* approving ourselves as the ministers of God,

in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet* true; As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels.

Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Scriptures and Joy

from Pink's ***Studies in the Scriptures:*** **"Profiting from the Word"** June, 1932

The ungodly are ever seeking after joy, but they find it not. They busy and weary themselves in the pursuit of it, yet all in vain. Their hearts being turned from the Lord, they look downward for joy, where it is not. Rejecting the substance, they diligently run after the shadow, only to be mocked by it. It is the sovereign decree of heaven that nothing can make sinners truly happy but God in Christ. But this they will not believe, and therefore, they go from creature to creature, from one broken cistern to another, inquiring where is the best joy to be found. Each worldly thing which attracts them, says, "It is found in me," but each disappoints. Nevertheless, they go on seeking it afresh today in the very thing which deceived them yesterday. If after many trials, they discover the emptiness of one creature-comfort, then they turn to another, only to verify our Lord's word, "Whosoever drinketh of this water shall thirst again" (John 4:13).

Going now to the other extreme—There are some Christians who suppose it is sinful to rejoice. No doubt, many of our readers will be surprised to hear this, but let them be thankful that they have been raised in sunnier surroundings, and bear with us a moment while we labour with those less favoured. Some of our readers have been taught—largely by implication and example, rather than by plain inculcation—that it is a duty to be gloomy. They imagine that feelings of joy are produced by the devil appearing as an angel of light. They conclude that it is well-nigh a species of wickedness to be happy in such a world of sin as we are in. They think it is presumptuous to rejoice in the knowledge of sins forgiven, and if they see a young Christian so doing, they tell him it will not be long ere he is floundering in the Slough of Despond. To all such, we tenderly urge the prayerful pondering of the remainder of this article.

"Rejoice evermore" (1Th 5:16). It surely cannot be unsafe to do what God has commanded us. The Lord has placed no embargo on rejoicing. No, it is Satan who strives to make us hang up our harps. There is no precept in Scripture bidding us, "Grieve in the Lord always, and again I say grieve." But there is an exhortation which bids us, "Rejoice in the LORD, O ye righteous: for praise is comely for the upright" (Psa 33:1). Reader, if you be a real Christian (and it is high time you tested yourself by Scripture and make sure of the point), then Christ is yours, all that is in Him is yours. He bids you, "Eat, O friends; drink, yea, drink *abundantly*, O beloved" (Song 5:1). The only sin you may commit against His banquet of love is to stint yourself. "Let your soul delight itself *in fatness*" (Isa 55:2) is spoken not to those already in heaven, but to saints still on earth. This leads us to say that:

1. We are profited from the Word when we perceive that ***joy is a duty***. "Rejoice in the Lord alway: again I say, Rejoice" (Phi 4:4). ... Not to rejoice in the Lord is more than a misfortune, it is a fault which needs to be confessed and forsaken.

2. We are profited from the Word when we ***learn the secret*** of true joy. That secret is revealed in 1 John 1:3-4. "Truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." ... Happy the soul who has been truly taught this secret.

3. We are profited from the Word when we are taught *the great value of joy*. ... Nehemiah 8:10, "The joy of the LORD is *your strength*." ... Of the Saviour Himself, it is recorded, "Who for the *joy that was set before him* endured the cross, despising the shame" (Heb 12:2).

4. We are profited from the Word when we attend to *the root of joy*. The spring of joy is faith, "Now the God of hope fill you with all joy and peace *in believing*" (Rom 15:13). ... Daily do we need to pray for a *fresh* realization of the preciousness of the Gospel, a fresh appropriation of its blessed contents, and then, there will be a renewing of our joy.

5. We are profited from the Word when we are *careful to maintain* our joy. "Joy in the Holy Spirit"(Rom 14:17), is of an altogether different order from a natural buoyancy of spirit. It is the product of the Comforter dwelling in our hearts and bodies, revealing Christ to us, answering all our need for pardon and cleansing, and so setting us at peace with God, and forming Christ in us, so that He reigns in our souls, subduing us to His control. There are no circumstances of trial and temptation in which we may refrain from it, for the command is to, "Rejoice in the Lord *alway*"(Phi 4:4). He, who gave this command, knows all about the dark side of our lives, the sins and sorrows which beset us, the "much tribulation" through which we must enter the kingdom of God. Natural hilarity leaves the woes of our earthly lot out of reckoning. It soon relaxes in presence of life's hardships. It cannot survive the loss of friends or health. But the joy to which we are exhorted is not limited to any set of circumstances or type of temperament, nor does it fluctuate with our varying moods and fortunes.

Nature may assert itself in the subjects of it, as even Jesus wept at the grave of Lazarus. Nevertheless, they can exclaim with Paul, "as sorrowful, yet always rejoicing" (2Co 6:10). The Christian may be loaded with heavy responsibilities, his life may have a series of reverses, his plans may be thwarted, and his hopes blighted, the grave may close over the loved ones who gave to his earthly life its cheer and sweetness, and yet, under all his disappointments and sorrows, his Lord still bids him, "Rejoice." Behold the apostles in Philippi's prison, in the innermost dungeon, with feet fast in stocks, and backs bleeding and smarting from the terrible scouring they had received—how were they occupied? In grumbling and growling, in asking what they had done to deserve such treatment? No, "At midnight Paul and Silas prayed, and *sang* praises unto God" (Act 16:25). Ah, there was no sin in their lives. They were walking obediently, and so the Holy Spirit was

free to take of the things of Christ and show them unto their hearts, so that they were filled to overflowing. If we are to maintain our joy, we must keep from grieving the Spirit. When Christ is supreme in the heart, joy fills it. When He is Lord of every desire, the Source of every motive, the Subjugator of every lust, then will joy fill the heart and praise ascend from the lips. The possession of this joy involves taking up the cross every hour of the day. God has so ordered it that we cannot have the one without the other. Self-sacrifice, the cutting of a right hand, and the plucking out of a right eye are the avenues through which the Spirit enters the soul, bringing with Him the joys of God's approving smile and the assurance of His love and abiding presence. Much also depends upon the spirit in which we enter the world each day. If we expect people to pet and pamper us, disappointment will make us fretful. If we desire our pride to be ministered unto, we are dejected when it is not. The secret of happiness is forgetting self and seeking to minister unto the happiness of others. "It is more blessed to give than to receive" (Act 20:35), so it is a happier thing to minister unto others than to be ministered unto.

6. We are profited from the Word when we are sedulous[71] *in avoiding the hindrances to joy*. ... We must be out and out for the Lord.

7 We are profited from the Word when we *diligently preserve the balance between sorrow and joy*. If the Christian faith has a marked adaptation to produce joy, it has an almost equal design and tendency to produce sorrow—a sorrow that is solemn, manly, noble. "As sorrowful, yet always rejoicing" (2Co 6:10) is the rule of the Christian's life. If faith casts its light upon our condition, our nature, our sins, sadness must be one of the effects. There is nothing more contemptible in itself, and there is no more sure mark of a superficial character and trivial round of occupation, then unshaded gladness, that rests on no deep foundations of quiet, patient grief—grief, because I know what I am and what I ought to be. Grief, because I have learned the exceeding sinfulness of sin (Rom 7:13). Grief, because I look out on the world and see hell's fire burning at the back of its mirth and laughter and know *what* it is that men are hurrying to.

Ah, He who was anointed with the oil of gladness *above* his fellows (Psa 45:7) was also "the man *of sorrows*, and acquainted with grief." And both of these characters are (in measure) repeated in the operations of His Gospel upon every heart that really receives it. And if, by the fears it removes from us and the hope it breathes into us, and the fellowship into which it introduces us, we are anointed with the oil of gladness—on the other hand, by the sense of our own vileness which it teaches us, by the conflict between the flesh and the Spirit, there is infused a sadness which finds expression in, "O wretched man that I am" (Rom 7:24). These two are not contradictory, but complementary. The Lamb must be eaten *with* "bitter herbs" (Exo 12:8).

"By pureness"(1st), "by knowledge"(2nd)... "be ye separate, saith the Lord"

From Riplinger's ***In Awe of Thy WORD.***

Words like 'wit' and 'wot,' **verb** forms of 'witty,' 'wisdom,' and 'wise,' are still seen today in the KJV and in worldly expressions like 'dim wit.' The word 'know' cannot always be used as a definition or substitute for 'wit' and 'wot.' Wisdom is knowledge, but all knowledge is not wisdom. For example, a child may know how to turn on the television set, but it may not be wise to do so. A wise man knows that the Bible says, "I will set no wicked thing before mine eyes" (Ps. 101:3). Virtue comes *before* knowledge — not college.

"...add...to virtue 1st **know**ledge 2nd ..." 2 Peter 1:5. "But in all things approving ourselves as the ministers of God...By pureness1st, by **know**ledge2nd" 2 Cor. 6:4, 6. "If any man will do his will1st, he shall **know**2nd of the doctrine..." John 7:17. "I **understand** 2nd more than the ancients, because I keep 1st thy precepts." Ps. 119:100.

The judgment seat of Christ is not going to be a pen and paper test of Bible facts. "It's not how much of the Bible we know, it's how much of it we have applied to our lives," remarks Pastor Joseph Myers of Kernersville, NC.

The entire Bible is the record of God's efforts to separate a people unto himself. The "sword of the Spirit, which is the word of God" will sever from "the filthiness of the heathen" Eph. 6:17.{Ezra 6:21}

"wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you..." 2 Cor. 6:17

"all of them were pure...and all such as had separated themselves unto them from the filthiness of the heathen of the land..." Ezra 6:20-21

"I am the LORD your God, which have separated you from other people." Lev. 20:24

"And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine." Lev. 20:26

"For thou didst separate them from among all the people of the earth..." 1 Kings 8:53 "...separate yourselves from the people of the land..." Ezra 10:11

Christian Theosophists?[72]

Can a Christian be a Theosophist? Mrs. Besant says, Yes:--

> No man in becoming a Theosophist, need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.

The Bible says, No:--

> What communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the Living God. ... Wherefore come out from among them and be ye separate, saith Jehovah, and touch not the unclean thing (2 Cor. 6:14-18).

We append this choice clipping from the writings of Dr. W. Graham Scroggie:--

Theosophy.

> Christianity is the final religion. Christ Himself is God's last word. The Theosophists are looking for a greater, but we know from the New Testament that a greater need not be expected. The Christ has come. I speak quite reverently when I say that God has exhausted His vocabulary. He has spoken His last word. If there is any hope for the world, it is to be found in Christ. If it cannot be found in Christ, it cannot be found at all.[73]

The Building of King Solomon's Temple Was a Type of the Building of the Church by Jesus Christ.

See 1 Kings 5th chapter, et seq. (Lat. and the following).

As numerous arguments have been already introduced in connection with the preceding propositions, which are equally applicable in support of this, we shall give only a brief synopsis of them, in order to save time and space.

1. The Church is called a "temple," 1 Corinthians 3:16-17; 2 Corinthians 6:16, *et al.*

2. Solomon was a type of Christ as a king, in wisdom, and in the peacefulness, power and glory of his reign. The word "Solomon" means "peaceable."

3. The material was all prepared, before it was brought to the site of the temple.

"**And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor ax, *nor* any tool of iron heard in the house. while it was in building,**" 1 Kings 6:7.

So John the Fore-runner of Christ, "**made ready a people *prepared for the Lord.***"

4. As Solomon laid the foundation of his material temple, so Christ laid the foundation of His spiritual temple.

5. As Solomon completed his temple, so Christ completed His.

"**The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it,**" Zech. 4:9.

6. As Solomon received the glory of building his temple, so Christ was to receive the glory of building His.

"**Even he shall build the temple of the Lord, and he shall bear** (orig. receive) **the glory,**" Zech. 6:13.

7. As Solomon dedicated his temple with prayer, so Christ dedicated His, 1 Kings 8:22, *et seq., cf.* Luke 6:12. Other analogical statements might be deduced, but these are sufficient.

In view of the numerous Scriptural arguments we have presented, the conclusion is irresistible, that if Christ did not ***Himself*** build His church, and was therefore without one during His personal ministry on earth, the entire meaning and significance of all these prophetic types, so plainly indicated in these Scriptures, must have been a signal and deplorable failure! Who will assert this? Jesus said in His memorable prayer to the Father, "**I have finished the work thou gavest me to do,**" John 17:4. If, as the Scriptures plainly declare, it was intended that He should "**build the temple of the Lord,**" during His. personal ministry on earth, and He did not do it, His life work, so far as this important matter is concerned, was a lamentable failure! Who will take such a position? Surely, those only, who, like Sam Jones, have so little reverence for the Son of God, as to maintain that "Jesus Christ never preached but one sermon on regeneration, and that was a failure!"[74]

[75]The Great Harlot

In this chapter we have John's vision of the judgment and destruction which will come upon the great religious harlot, the false church, with all her offspring.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (Revelation 17:1-2).

This is Romanism as it will be in the future. The present ecumenical movement which is in the world today is drifting all false forms of Christianity back into that system of error from which they came. This is being permitted by the Lord that He might destroy all false religion at the same time. It is probable that pagan religion will also be enmeshed in this vast religious federation. At least newspaper reports of certain religious gatherings indicate this. Everything possible is being done to break down all doctrinal barriers and bring all churches into what they call UNITY. It would be a union without unity. The world has never learned that two cannot walk together except they be agreed. The Word of God tells us to "Be ye not unequally yoked together with unbelievers…" It tells us that light has no fellowship with darkness. See 2 Corinthians 6:14-17.

But these self-appointed religious leaders care nothing about what the Bible has to say. They argue from the standpoint of economy and expediency, not from the standpoint of the Scriptures. With them the Bible does not speak with authority anyway. They have thrown such doctrines as depravity, sin, blood redemption, repentance, Christian experience and the new birth on the junk heap and have substituted a social gospel.

This great harlot is said to be sitting on many waters. In Revelation 17:15 we read, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

The Harlot and the Beast

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." (Revelation 17:3).

For a while the Beast and the harlot will go hand in hand. The Beast will pretend friendship toward her, and will use her to promote his aims. Then he will turn on her and destroy her. It is said that the whore has committed fornication with the kings of the earth. The Lord meant for the church and state to be separate. He never meant for His churches to form unholy political alliances. This seems to be a hard doctrine for even some Baptist preachers to learn. Christ sent us into the world to witness to men of His death for sin, His resurrection and His

return. We were never commissioned to set things right in the social and political world. Christ will do that when He comes to reign.

Rome has ever been a political power. She seeks to promote her cause through a controlling influence over kings, rulers and political powers. Christianity got off on the wrong foot when Constantine declared it to be the religion of the state. This was the beginning of that vast ecclesiastical political system which dominated Europe for centuries, and stained the pages of history with the blood of the saints.

"These Things Are Written That Ye Might Believe."{excerpted}

It is a matter of fundamental importance to recognize the wide gulf which separates apostolic from post-apostolic Christianity; and especially from present day Christianity. In confirmation of this fact I will cite a quotation from a Churchman of high standing, in the hope that it may set some person thinking:

"The first period is that which contains the great question, almost the greatest which ecclesiastical history has to answer,-how was the transition effected from the age of the Apostles to the age of the Fathers, from Christianity as we see it in the N. T., to Christianity as we see it in the next century, and as, to a certain extent we have seen it ever since? No other change equally momentous has ever affected its fortunes, yet none has ever been so silent and secret. This chasm once cleared we find ourselves approaching the point where the story of the Church once more becomes history-becomes once more the history, not of an isolated community, or of isolated individuals, but of an organized society incorporated with the political systems of the world." --Stanley's History of the Eastern Church.

Just think of her who should have been the Virgin Bride of Christ thus playing the harlot so shamelessly. But here type and antitype perfectly agree (Ezekiel 16 and Revelation 2 and 3). It is to the faithful in these conditions of apostasy that the Holy Spirit appeals so significantly in **2 Cor. 6:14-18.** These are awfully solemn words. "Let us go forth therefore unto Him without the camp bearing His reproach" (Heb. 13:13). But let us see to that we do not take the spirit of the camp with us. Dean Stanley never wrote truer words than those contained in the above quotation. Between apostolic and historical Christianity there is a great gulf fixed, and John and Peter and Paul are saying "they which would pass from hence to you cannot; neither can they pass to us, that would come from thence (except by the way of the Cross)." Education and culture are no substitutes for atonement and the new birth.

If anyone should affirm that the tone of the book is pessimistic, I both admit and deny the charge. So far as the possibilities of any moral uplift of humanity are dependent on legislation, education and culture, while the whole world lies in the

wicked one (1 John 5:19), I am incurably pessimistic; as hopelessly so as the weeping prophet of Judah's Babylonian captivity was of political and religious conditions in his day. But from the standpoint of the prospects of humanity under the kingly rule of the Christ of God, now about to be inaugurated, I am as optimistic as the sweet Singer of Israel; as hopeful as was he who interpreted the night vision of Babylon's greatest king and foretold the rise and fall of successive Gentile nations and empires until He come whose right it is to rule the nations of the earth; yea, as hopeful as was the lonely Seer in Patmos when in the two last chapters of his sublime Apocalypse he proclaimed in letters of fire and garniture of gold and sweetest cadences of celestial choristers the unutterable bliss of consummating and consummated redemption.[76]

Of Sanctification

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; (I Thess. 4:3; 5:23; **II Cor. 7:1**) that it is a progressive work; (Prov. 4:18; II Peter 1:5-8; Phil. 3:12-16) that it is begun in regeneration (John 2:29; Rom. 8:5; Phil 1:9-11) and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially, the Word of God, self-examination, self-denial, watchfulness, and prayer. (Phil. 2:12-13; Eph. 4:11-12; 1Peter 2:2)[77]

The Promises of God (cont. from first chap.)

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2Co 7:1). *What* promises? Why, those mentioned in the closing verses of the preceding chapter, of course. There we read, **"And what agreement hath the temple of God with idols? for ye are the temple of the living God; *as God hath said,* I will dwell in them, and walk in them; and I will be their God, and they shall be my people"** (2Co 6:16). And *where* had God said this? Why, away back in Leviticus 26:12, "And I will walk among you, and will be your God, and ye shall be my people." That was a promise made to Israel in the days of Moses! Again, in 2 Corinthians 6:17-18 we read, **"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,"** which words are a manifest reference unto Jeremiah 31:9 and Hosea 1:9-10.

Now observe very particularly what the Holy Spirit says about *these* **"promises"** unto the New Testament saints. He makes no mention of His "applying" them. He says nothing about our "appropriating" them. Instead, He assures us, **"*Having* these promises."** Yes, **"these"** *Old* Testament **"promises"** are *ours*—ours to enjoy, ours to feed upon, ours to delight in, ours to give praise for. Since *Christ* is ours, *all* things are ours (1Co 3:22-23). O my reader, allow no man, under the pretense of "rightly dividing" the Word of truth, to cut you off from any of the "exceeding great and precious" {2Pe 1:4} promises of your Father. If *he* is determined to confine himself to a few epistles in the New Testament, let him do so—that is his loss, but suffer him not to confine *you* to so narrow a place.

When Sorrow Comes

2 Corinthians 7:2-16

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great is

my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. **For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.**

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things ye* have approved yourselves to be clear in this matter.

Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all *things*.

The Oracles of God (excerpt) by Richard Wurmbrand. Living Sacrifice Book Company.

Suffering may help one to arrive at truth. “Tears, tears, bitter hulls but with such a sweet kernel,” wrote the much-persecuted Romanian Christian poet, Traian Dorz[78].

Most people have an unjustified phobia against suffering. Unnecessary tragedy should be avoided, but we should also realize that there is much good in suffering. Milton wrote his finest poetry after he became blind. Beethoven composed his most beautiful music only after he became deaf.

The German philosopher Kant, who suffered from an incurable sickness, wrote, “I have become master of its influence on my thoughts and actions by turning my attention away from this feeling altogether, just as if it did not at all concern me.” William Wilberforce, hero of the fight against slavery in the British empire, could

not live one day without pain-relieving drugs, but he had the willpower to take only a minimum dose.

Henry Stanley, who was reared in a poor children's orphanage, learned there the endurance he later needed to find the lost Livingstone and to explore the interior of Africa. Kernahan, born without arms or legs, became a member of the British parliament.

Solzhenitsyn wrote, "Blessed be thou, prison." The seven years he spent in Soviet jails made of him the most powerful opponent of communism.

I can say about myself that my fourteen years in Communist prisons were the most fruitful years of my life.

I know of no great character formed apart from suffering. A world without suffering would consist of weaklings. What kind of love endures without painful sacrifice? He who counts the sufferings involved will never be a daring hero.

Jesus Himself was made perfect through sufferings (Hebrews 2:10).

When Pope Alexander VI, criticized by Savonarola for his unworthy life, offered him the position of cardinal in order to keep him silent, Savonarola answered, "May God keep me from being unfaithful to Him. I do not desire any other red cap than the crown of a martyr colored with my own blood."

The highest state of a Christian reader, as well as that of a Christian writer, is to be Christlike. (The reader who is not a Christian would please God by becoming one.)

Christ was called a "Man of sorrows" (Isaiah 53:3) and "the Lamb slain from the foundation of the world" (Revelation 13:8).

To be a Christian, whether writer or reader, means to become a co-sufferer with Christ. The more of His pain we are ready to share, the more truth we will receive.

Someday we will sit with Jesus and the Father on the heavenly throne from which universes are administered (Revelation 3:21). A merciful God "will wipe away every tear" from the eyes of His saints, and all will be able to rejoice wholeheartedly (see Revelation 7:17; 21:4).

Aspects of Repentance[79]

The first occurrence of the word 'repent' furnishes the key to its meaning and scope. In Genesis 6:6 we read: 'And it repented the Lord that he had made man on the earth.' The language is figurative, for He who is infinite in wisdom and immutable in counsel never changes His mind. This is plain from 'God is not a man, that he should lie; neither the son of man, that he should repent' (Num 23:19); and 'The Strength of Israel will not lie nor repent: for he is not a man, that he should repent' (1Sa 15:29); and again, 'with whom is no variableness, neither shadow of turning' (Jam 1:17). Thus, in the light of these definite statements we are compelled to conclude that in Genesis 6:6 (and similar passages) the Almighty condescends to accommodate Himself to our mode of speaking, and express Himself after a human manner—as He does in Psalm 78:65; 87:6; and Isaiah 59:16, etc.

Now by carefully noting the setting of this word in Genesis 6:6 and attentively observing what follows, we discover: first, that the occasion of repentance is sin, for in 6:5 we read that 'God saw that the wickedness of man was great in the earth': thus repentance is a realization of the exceeding sinfulness of sin. Second, that the nature of repentance consists in a change of mind: a new decision is formed in view of the deplorable conditions existing—'it repented the LORD that he had made man.' Third, that genuine repentance is accompanied by a real sorrow that the fruit or consequence of repentance appears in a determination to undo (forsake and rectify as far as possible) that which is sorrowed over: 'and the LORD said, I will destroy man' (v. 7). All of these elements are found in a repentance which has been produced in the heart by the gracious and supernatural operation of the Holy Spirit.—*A. W. Pink*

The Blessing of Helping Others

2 Corinthians 8:1-24

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing *of it;* that as *there was a* readiness to will, so *there may be a* performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

For *I mean* not that other men be eased, and ye burdened:

But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

The Christian's Stewardship.[80]

But above all things else, Brethren, be incited to a diligent and faithful discharge of the duties of your stewardship, by the consideration of that greatest gift to you, which Heaven ever gave to man. Consider that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9) Rich in everlasting habitations; rich in spotless robes of righteousness; rich in unfading diadems of glory; rich in a right to the tree of life, and the crystal waters that flow from the throne of God.

Doctrine of Tithing[81]

Legal tithing is an Old Testament provision and not binding on Christians. It is as much a part of the old law that was done away with by Christ as circumcision and the burning of incense were. It is no more binding than the Sabbath observances of the Old Testament. But just as we have New Testament ceremonies (baptism and the Lord's Supper), and instead of the Sabbath we have the Lord's Day or Sunday, even so GIVING is a Christian duty notwithstanding the law of tithing does not apply now.

Giving is for our good not for the benefit of the Lord. He needs nothing. The cattle on a thousand hills are His and He would not tell us if He were hungry. He needs no money, as He is the creator of the gold and precious stones. The fish in the sea are all His. He is not an object of charity. We should never make the church a beggar and certainly we should never ask people to give because "the church needs it."

The church should never play the role of beggar. But the people should be taught to give and give liberally because it is for THEIR GOOD.

Prov. 3:9-10: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," This teaches we should put GOD FIRST. Not give what is left after we have spent on ourselves all we want but give God the FIRST FRUITS OF ALL OUR INCREASE. That is only one instance of the principle to "seek first the kingdom of God and His righteousness and all these things shall be added." One reason so many people do not prosper is because they selfishly withhold these fruits from the Lord. Prov. 11:24-25: "There is that scattereth, yet increaseth, and there

is that withholding more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall himself be watered."

Make God take second place and He will chastise. The doctor and the undertaker will come around and collect. Misfortune, sickness and death follow in the wake of placing selfish interests ahead of God. Fatness, plenty, joy follows "putting God first." To put God first in our money matters is to lay up treasures in heaven, Matt. 6;19-21: "Lay not up for yourselves treasures on earth where moth and trust. doth corrupt and where thieves break through and steal; but lay up treasures in heaven where moth and rust doth not corrupt and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

Where is your heart? The thing you think about most, the thing you like best is where your heart is. If your heart is right you will think every day about how you can honor God. You will love and serve God's church and you will think every time you undertake anything about what effect your conduct will have on the church. Will what I am doing help the church and honor God? Not how bad I can do and get by with it but in what way can I best honor God and serve Him and build up His church.

We have the promise that we shall prosper in proportion to our liberality. 2nd. Cor. 9:6-7. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver.. And God is able to make all grace abound toward you; that ye may always have all sufficiency in all things, may abound to every good work." It has been tested out a thousand times that both material and spiritual prosperity come in the wake of liberal giving. Another scripture along the same line is Luke 6:38: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that you mete withal shall it be measured to you again." If infidelity consists in being untrue to God's word and disbelieving what the Bible says then there are many church members who are infidels. About one in a hundred believe the passages I have quoted. It is pitiful and sickening and even distressing. Nine out of ten church members after they have blown in their money on purely selfish interests, such as joy riding, burning up gas at the rate of a dollar or more a day and buying cigars and tobacco, and going to the picture shows two and three times a week or oftener, and buying extravagant clothes. If they have anything left over give a part of the left over to the cause of Jesus Christ! And yet expect God's blessing!

Jesus Christ set the example of liberal giving. 2nd Cor. 8:9: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Jesus gave all for us. What are we willing to do for Him? When you receive your pay for a job of works what is the FIRST thing that comes to your mind? Is God in that first thought? Do you decide FIRST that a part of this shall go to the cause of Jesus Christ and that you will live on what is left or do you decide FIRST on your personal interests and if there is, any left to give part of the leavings to the Lord?

Building the Tabernacle

Turning to Ex. 25:1, 2, we have these words: "And God spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering." There can be no doubt here as to the kind of offering God wanted-viz., an offering from a willing heart. This statement made God say, I do not want any other kind of offering... But did they obtain' enough as a result of this call? Turning to Ex. 36:5-7, we have this report: "And they spake unto Moses, saying, The people bring much more than enough for the service of the work which God commanded to make.... So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

This looks very much like the children 'of Israel' just then were one hundred percent right with God. There seems to have been no slackers among them. And listen to this: If the church today were as they were then, we would have more money in the treasury than we could well spend. Instead of calls for help having to be repeated until we are discouraged with begging, a sufficiency would be on hand and more than enough to meet the needs. The tabernacle of Moses we understand to be a type of the church of our Lord. And when we turn to instructions to the members about giving, note how much it sounds like the command to Israel: "For if

there be first a willing mind," it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8:12.)

The Disciples in Book of Acts

Here your attention is called to Acts 11:27-30 with these words, brim full of thought, taken from this reference: "And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul." This seems to be a case of one-hundred-percent giving. Every man gave. Every man determined to give according to his ability. And we are not surprised to read, "which also they did," for people always do what they determine to do. What would be the results if we could, taking every disciple on earth, get every one that makes money, that has money, to make this determination?

Would there be anything lacking? The very fact that something is always lacking in almost every congregation and in every mission field proves to our shame that we are falling far short of being indeed "New Testament Christians" when it comes to giving.

The Churches of the New Testament

Let us now turn to 2 Cor. 8:1-5 for another example of one-hundred-per-cent giving. Here are the outstanding points on giving in the churches of Macedonia: (1) "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." (2) "First they gave their own selves to the Lord." (3) "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty that we would receive the gift." I do not know how to excel this example of giving. The whole secret of it lies in the fact that they first gave themselves to the Lord. When you can get the human soul to do this, any duty then comes naturally in loving obedience. They gave of their own accord; they did not have to be taught to give. They gave according to their power, and, not satisfied with this, went even beyond their power. And instead of having to be taught to give and begged to give, they were begging the apostles with much entreaty that they receive and use their gifts for God's glory and to help the poor saints. I ask again: What would be our condition today if every child of God on earth were such a giver? Would there be anything lacking? Most certainly not. But there is much lacking; hence, we are falling far short of coming up to the Bible teaching on giving.

Put the Kingdom First

We are falling far short in our teaching on the fundamental principle that the human soul must embrace when he starts out to live the life of a disciple, or follower of Christ. What is it? Put the kingdom of heaven first. Read it in Matt. 6:33 as uttered by our Lord himself. We are not driving this home to the human heart as duty demands. And I fear this is due to the fact that our teachers and preachers themselves have never been thrilled with the joy that comes from such a surrender.

The sole desire for wanting to make money and trying to make it should be for the kingdom's sake. My brother, get hold of that heart of yours and be honest. Why do you want to make money? Why are you trying to make it? The kingdom must be first in the desire to make money. What is the motive in Eph. 4:28? "Let him labor, working with his hands the thing that is good, that he may have whereof to give." If the Bible does not teach that we must make God first, Jesus first, their kingdom and church first in our hearts, I know not one thing about the teaching of the Bible.

A brother has launched a great financial program. But why? He wants to lay up something for old age and for his children when he is gone. Where does Jesus come in? Well, He is not in; He is left out of the program entirely, except for the crumbs that may fall from the abundance of this man's table. Christ and His kingdom are not in such financial programs. And let me tell you now, as strongly as words can put it: All such moneymaking is a curse to the maker. Make money that you may have to give -MAKE TO GIVE and it shall be heaped into your bosom. "Whether we eat or drink or whatsoever we do (that includes making money) do all for the glory of God." We can make money for the glory of God.

The greatness of the soul by John Bunyan

The greatness of the soul is manifest by the greatness of the price that Christ paid for it, to make it an heir of glory; and that was His precious blood (1 Cor 6:20; 1 Peter 1:18,19). We do use to esteem of things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a fool. Now the soul is purchased by a price that the Son, the wisdom of God, thought fit to pay for the redemption thereof—what a thing, then, is the soul? Judge of the soul by the price that is paid for it, and you must needs confess, unless you count the blood that hath bought it an unholy thing, that it cannot but be of great worth and value. Suppose a prince, or some great man, should, on a sudden, descend from his throne, or chair of state, to take up, that he might put in his bosom, something that he had espied lying trampled under the feet of those that stand by; would you think that he would do this for an old horse shoe, or for so trivial a thing as a pin or a point? 12 Nay, would you not even of yourselves conclude that that thing for which the prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the case of Christ and the soul. Christ is the prince, His throne was in heaven, and, as He sat there, He espied the souls of sinners trampled under the foot of the law and death for sin. Now, what doth He, but comes down from His throne, stoops down to the earth, and there, since He could not have the trodden-down souls without price, He lays down His life and blood for them (**2 Cor 8:9**). But would He have done this for inconsiderable things? No, nor for the souls of sinners neither, had He not valued them higher than he valued heaven and earth besides. This, therefore, is another thing by which the greatness of the soul is known.

The Way Churches May Associate[82]

There is no Scriptural way by which churches may combine, but they may associate as equals. This associating does not consist in meeting at a given place, but the churches associate in the work. They may elect messengers but these messengers are not the association. These messengers represent the churches the churches themselves constituting the association. The association, properly speaking, never meets. Only the messengers, from the churches composing the association, meet arid while it is common it is not proper to speak of the meeting of the messengers as being the association. These messengers are nothing more nor less than a joint committee appointed by the churches for the purpose of consulting about the work which the Master commissioned each of them to do.

Since the commission was given to the congregation as such, it follows that, the congregation as such are the units in all associate or co-operative work. They must, therefore, work together on terms of perfect equality. The large church or the rich is only a church and should have no special privileges on account of its size or wealth. Hence the numerical and financial bases of representation in associations or conventions are equally wrong. If the Lord gave the commission to individuals, the number of individuals should, of course, determine the number of messengers sent, or if the commission were given to churches according to their wealth, then the amount of money given should determine the number of messengers. But if the Lord gave the commission to the church, as such, it follows that an equal number of messengers should be sent from all the churches associating. There is no need of rehearsing the Scriptural arguments proving the commission was given to the churches, as such, for that ground has been fully canvassed in the preceding pages.

To contend logically for the convention system of co-operation one must contend that the commission was given to individuals, to argue for the association system of work one must contend that the commission was given to the churches as such. The whole matter rests right here. What is called the association is not an organization in the common acceptance of the term at all. It is only an intelligent working together of independent organizations. It is only associated work working at the same thing at the same time and the same way, but working as individual churches, independent and free. Beyond this they cannot go without violating

the law of the Master, who told the individual church, as such, to go teach all nations, baptizing them, etc. (Matt. 28:19-20.) That churches did associate in the Masters work in apostolic times is seen in II Cor. 8:19-23. Here was a joint work of the churches through messengers, a joint committee. Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Certainly the churches may elect messengers to carry on cooperative work, but they may not do it except on terms of perfect equality, and the churches as such must engage in the work.

The Blessing of Giving

2 Corinthians 9:1-15

For as touching the ministering to the saints,

it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things, may* abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;* And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

Love Supplies the Need[83]

In the giving of the material that was needed for the work of the tabernacle we have a Bible example of giving through love. This is the kind of giving with which

the Lord is pleased, the kind that is acceptable to him, and the kind which brings joy and blessings to the givers. When the Lord called upon the people to bring an offering for the tabernacle he called for every man to give WILLINGLY with his heart. "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." (Exodus 25:1-2). The Lord called for Moses to take the offering that was given WILLINGLY WITH THE HEART, and not any other kind of an offering. The people not only brought all that was needed, but they brought more than was needed and they had to call on them to bring no more for the work.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle…" (Exodus 35:21). "And they spake unto Moses, (that is Bezaleel and Aholiab) saying, The people bring MUCH MORE than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." (Exodus 36:5-6). The people gave so liberally that they brought MUCH MORE than was needed for the work of the tabernacle. This is a Bible example where LOVE got the job done.

In 2 Corinthians 8:12 we read, "…if there be first a WILLING MIND, it is accepted according to that a man hath, and not according to that he hath not." Again we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all GRACE abound toward you; that ye, always having all sufficiency in all things, may abound to every good work…" (**2 Corinthians 9:7-8**). So our giving is not to be from the standpoint of being compelled to do so by law. It must be willingly from the heart.

Paul said, "…in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but FAITH which worketh BY LOVE." (Galatians 5:6). He also said, "…though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not CHARITY (or LOVE), it profiteth me NOTHING." (1 Corinthians 13:3).

God called upon the people to bring their offerings for the tabernacle with willing hearts and as their spirits stirred them up, and they brought more than was needed for the work. LOVE certainly got the job done on that occasion. If people do not support the work of the Lord it is a good sign that they are lacking in their love toward him.

God Caused Meaning by Henry Morris.

Every part of creation has a specific meaning and purpose for existing, which we can most easily observe in the study of various ecosystems. Humans in particular seek a "reason to exist" and for the most part find it difficult to accept that we are simply here to consume the earth's resources and die. However, God in the beginning created the heavens, the earth, and all living creatures—especially mankind—with special purposes in mind, which He explained in His Word.

Here is the essence of the naturalistic-evolutionary "story."

There is no God (or "god" is in the forces of nature, or in man himself). Nothing "supernatural" exists (except perhaps some "extra-terrestrial" race of super-intellects that have evolved in other parts of the universe. Since no evidence for the Bible's "God" exists, we can be certain that there is no such thing as a "plan for your life." And since there is so, there is no future, no "afterlife." Speculative Hollywood movies notwithstanding, and the many reported "out of the body experiences" to the contrary, no rational naturalist believes in any form of "eternal life." When you're dead, you're dead!

Such hopeless beliefs drive many into lives of debauchery and hedonism, and fill the couches of psychologists and psychiatrists all over the world. Teenage suicide is alarmingly high, and the therapists themselves continue to manifest one of the highest suicide rates in civilized countries. Scandals abound among the leaders of world business, politics, and churches.

"If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19).

There is no "good news" in the evolutionary theory.

There is, however, glorious wonder and life-changing power in the "everlasting gospel" (Revelation 14:6).

- power to transform (Romans 12:2)
- power to enrich (**2 Corinthians 9:11**)
- power to bring satisfying peace to all situations (Hebrews 13:20-21)
- power to change the mortal body into the immortal and everlasting being that will live eternally with the Creator (1 Corinthians 15:53-54).

Conventional wisdom tells us to "grab all the gusto you can; you only go around once in life!" We are told to "just be yourself" and that we should "let the good times roll." These and hundreds more clichés sprinkled throughout our culture misdirect our thinking and undermine real satisfaction, purpose, and meaning in life.

God designed humanity to enjoy the happiness of stability, the happiness of productivity, and the happiness of success (see Psalm 1). Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10)[84]

The Blessings of Consistent Living

2 Corinthians 10:1-18

Now I Paul myself beseech you by the meekness and gentleness of Christ,

who in presence *am* base among you, but being absent am bold toward you: But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Do ye look on things after the outward appearance?

If any man trust to himself that he is Christ's, let him of himself think this again, that, as **he** *is* Christ's, even so *are* **we** Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but **they** measuring themselves by themselves, and comparing themselves among themselves, are not wise. But **we** will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Rebellion.[85]

A grave fact thus reveals itself. "Therefore he that resisteth the power, withstandeth the ordinance of God." These instructions were issued with the crimes and cruelties of Tiberius, Caligula, and Claudius fresh in memory, and with the monster Nero upon the throne: to no age of the Church could the command have been more startling, or obedience to it a more signal triumph of grace. For rebellion is rebellion against God. Political resistance passes at once into spiritual: the power is God's power, the sword is God's sword, the wrath is God's wrath (though it may reach us through the magistrate); for "he that resisteth the power, withstandeth the ordinance of God."*

* There is one exception to the rule. The State may, and must, be disobeyed when it commands something God has forbidden, or forbids something God has commanded. If a Nebuchadnezzar orders image-worship, or a Darius forbids prayer, or a Sanhedrim prohibits the Gospel "we must obey God rather than men" (Acts v. 29): but, even so, refusal to submit must never be with firearms. **2 Cor. x. 4**; John xviii. 36.

Works Tested by Fire.[86]

I. — A Foundation: "Other foundation can no man lay than that which is laid, which is Jesus Christ" or, that Jesus is the Christ. I Cor. iii. 11. God laid the foundation in fact: every wise master-builder lays it in

doctrine. “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation” (Isa. xxviii. 16). Every regenerate soul is planted upon that Rock as upon adamant. “Whosoever believeth that Jesus is the Christ is begotten of God” (I John v. 1). “Jesus Christ” — the personal Rock; “Jesus is the Christ” — the doctrinal rock; upon this foundation rests all revelation, all regeneration, and all the millions of the saved. Matt. xvi. 18.

2. — A Warning: “But let each [disciple] take heed how he buildeth thereon.” Works emerge into God’s sight only after the foundation of faith is laid: works before faith are sins to be repented of. Heb. vi. 1. “But” implies one foundation, but many superstructures: “take heed” implies that grave consequences attach to how a disciple builds after conversion. Slowly, surely, imperceptibly a house of works — and, for the Christian teacher, a house of doctrine — is rising round each disciple’s life: costly granite and marble, silver columns, and cornices of gold; or else wooden doorways, hay mixed with mud for the walls, and straw thatching for the roof. The supreme fact is this: one set of materials stands fire, the other feeds fire; and, since the fire is coming, “let each take heed how he buildeth thereon.” Tit. iii. 8.

3. — A Choice: “If any buildeth on the foundation gold, silver, costly stones, wood, hay, stubble.” Every disciple has absolute control over the materials with which he builds: he selects which he chooses. Contending motives sway the choice: popularity, social prestige, wealth, pleasure; love to Christ, fidelity, a sense of truth, the fear of God. What is the precious stonework? Material that matches the foundation. There are a thousand voices in the world to-day: to the wise man there is but One. “Heaven and earth shall pass away [in fire: 2 Pet. iii. 7], but My words shall not pass away” (Matt. xxiv. 35): that is, the divine Word will survive the judgment fires. Every thought, every word, every act is to be built out of the quarries of Scripture. **2 Cor. x. 5**; Matt. xxviii. 20; Matt. iv. 4. No higher level is possible to a Christian teacher than to frame a not altogether inadequate setting for the jewels of revelation; no higher level is possible to a Christian disciple than to translate into life the mind of God as revealed in the Word of God: the one transmits the Book into the soul, the other translates the Book into the life. Gal. vi. 4.

4. — An Exposure: “Each [disciple’s] work shall be made manifest: for the day shall declare it, because it is revealed in fire.” The believer’s life is a palimpsest, the invisible lines of which steal forth into sight as it nears God’s fires. The foundation is not tested; it is, as Isaiah says, already a tried Stone: it is the superstructure which the fire searches. No believer will be put on trial for his standing, but for his walk; not for his faith, but for his works; not for his life, but for his living; not for his foundation, but for his superstructure. “For we [disciples] must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done” (2 Cor. v. 10); “in the day when God shall judge the secrets of men by Jesus Christ” (Rom. ii. 16). Rom. xiv. 12.

5. — A Test: “The fire itself shall prove each [disciple’s] work of what sort it is.” The kind of material is infallibly revealed by the fire: it is searched through and through by the eyes of Christ. Rev. i. 14. Mal. iii. 2. The fire does not cleanse, it tries: and, if trying the inflammable, it destroys: Christ does not purge our works, but searches them judicially. “These things saith the Son of God, who hath His eyes like a flame” — here is the fire “I know thy works” — the fire plays into the heart of the material; “and thy love and faith and ministry and patience” — the fire tests the quality, and finds gold; “and that thy last works are more than the first” — the fire tests the quantity, and finds much fine gold. Rev. ii. 19. The fire proves.

6. — A Reward: “If any [disciple’s] work shall abide which he built thereon, he shall receive a reward.” Salvation stands upon the foundation, reward rests upon the superstructure. “If the work shall abide — reward”: reward is utterly conditional on works. “Behold, I come quickly; and My reward is with Me, to render to each [disciple] according as his work is” (Rev. xxii. 12): and “each shall receive his own reward according to his own labor” (I Cor. 11.8). Eph vi. 8.

7. — A Loss: “If any [disciple’s] work shall be burned, he shall suffer loss: but he himself shall be saved; yet as through fire.” Himself saved — for no soul can ever be swept off the foundation of Christ: his work burned — for a discipleship may end in piteous conflagration. As fire-balls descend upon a laboriously-constructed dwelling, and the inmate within, overwhelmed by a sudden burst of flame, escapes for his life

through a blazing corridor of fire — "he himself shall be saved; yet so as through fire." THEREFORE "LET EACH [DISCIPLE] PROVE HIS OWN WORK" NOW (Gal. vi. 4).

"O could I always live for eternity, preach for eternity, pray for eternity, and speak for eternity! I want to see only God." — Whitfield.

Facing False Doctrine

2 Corinthians 11:1-33

Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as a* chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if ye* receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

For I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages *of them,* to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage, if a man devour *you,* if a man take *of you,* if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak.

Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

> ***The church is the very center of the new dispensation even as the nation of Israel with her system of worship was the center of the old. The church is God's official representative on earth in this age, as Israel was His official representative on earth in the old. The world has received the New Testament through the church, and Jesus said the church was the salt of the earth and the light of the world. The Holy Spirit gave us a strong hint that she is the bride of Christ (2Corinthians 11:2) to further honor the church and show her importance the Holy Spirit said: "Ye shall judge angels" (1 Corinthians 6:2-3).***[87]

Eternal Choices {continued from chapter 5}

God's people here, those who are saved by the grace of God on the merits of our Saviour's blood, and who have come into the church that Jesus established, will be the Bride of Christ. Paul tells us that we are now, if saved by the blood, as a "chaste virgin" waiting for Christ our Bridegroom to appear and claim His bride. Hear him: "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (**2 Cor. 11:2**). Then in the 19th chapter of Revelation we read of the wedding day. In that wonderful account of the coming wedding we learn that the bride has on a robe of spotless white and all heaven is ringing with joy. I want to go there just as soon as my Lord says I have finished the work He has given me to do here. But while I am not ready, I am prepared to die. There is a big difference between being ready to die and being prepared to die. I have been prepared to die by the suffering, death and resurrection of Jesus, and will be ready when my work on earth is done. Life is worth living if we live for God, if we live with our heart centered in heaven, but life is not worth living if we live for the temporal things of this life, and miss the glories of heaven.

My great purpose in delivering these radio sermons is to seek to win to our Saviour those who are lost. Jesus came into the world to seek and to save the lost. If you are a bad man or woman you are the very one He came to save. If your soul is sick with sin, He came to heal.

If your life is unsatisfactory He can satisfy your soul. If you are too weak to live as you should, He will give you His strength. If your sins are many He will forgive them all. Will you listen to me while I tell you how you may be saved and be given a home in heaven?

You are not saved by being good, for if that was the way none could, for "all sin and come short of the glory of God." How is a man going to be saved by BEING GOOD when he is NOT GOOD? Since none are good then all hope of being saved by being good is gone. Parents sometime, tell their children a lie that was invented by the devil by saying to the little ones that "If you will be good you will go to heaven when you die." There is not a word of truth in such a statement. In Titus 3:5 we read that salvation is, "Not by works of righteousness which we have done but by His mercy He saves us by the washing of regeneration. Then why tell your children a falsehood that must be preached out of them before they can ever be saved? You are not saved by joining the church. The church is not a Saviour for the church is SIMPLY A HOME FOR SAVED PEOPLE to live in here and to do better service for God. Nowhere in the Bible are we told to join the church to be saved. You are not saved by being baptized. Those who are saved should be baptized because baptism is a symbol of the burial and resurrection of our Lord and we observe the beautiful symbol in obedience to His command and that is why Paul tells us that, "we are buried with Him by baptism" (Rom. 6:4). You are not saved by partaking of the Lord's Supper. The Lord's Supper is a symbol of the broken body and shed blood of Jesus, and while it is an important and beautiful symbol it was never intended to be a Saviour. Baptism and the Lord's Supper are symbols, not the thing symbolized. They are shadows, not the substance. Why will men take the shadow for the substance, and take the symbol for the thing symbolized? Baptism and the Lord's Supper are signboards; so to speak, they point toward the Saviour but will not take you to Him. Baptism and the Lord's Supper are pictures of the way Jesus saved us. He saved us by the Gospel and Paul says the Gospel is the death, burial and resurrection of our Lord. See I Cor. 15:1-5. Since the Bible here says we are saved by the Gospel itself we are not saved by the symbols or pictures of the Gospel. You cherish your mother's picture, but you have sense enough to know that the picture of your mother did not give you birth-you were born of your mother and not born of your mother's picture, so you are saved by the Gospel; the death, burial and resurrection of Jesus Christ, and not by the symbols of the Gospel.

Salvation is the most costly thing in the world. Do you say that you thought it was free? It is free to you and to me but it cost the life of the Son of God. When we offer salvation free it is done because the awful price has been paid by the Lord Jesus Christ. A young man, clean in speech, and who never spoke of girls except in chaste language, and who had a holy reverence for the very name of mother (when her name was called, he showed the deepest concern and sometimes his eyes would fill with tears) was asked one day by a friend how it was that he was such an athlete, so strong physically and yet so tender in his feelings concerning the very word mother, and he told the following story.

He said: "When I was born the good doctor who attended my mother took my father to one side and said that he could not save the mother and babe both, that one of them must die. He could save the life of my mother by killing me. My mother overheard what the doctor said and she said, 'Doctor let me die but save the baby,' and she died that I might live. Her death saved my life; she sacrificed her life for me. That is why I love her name and one day I shall see her and tell her how I love her for giving her life for me. My life was given to me free but it cost the terrible price of my mother's life-she died for me. Then I remember that Jesus died to save my soul. I love mother because she died that I might live and I love Jesus because He died that I might have everlasting life."

G. Campbell Morgan said: A coal digger came to me at the close of one of my services and said: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you been working today?" "Yes, I was down in the pit." "How did you get out of the pit?" "The way I usually do—I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the Infinite God a great price to sink that shaft and rescue lost men.

WHAT IS THE CHURCH?[88]

1. It is an organization established by Jesus Christ. Acts 1:21, ".. which have companied with us all the time the Lord Jesus went in and out among us beginning from the baptism of John." This shows that Jesus had a COMPANY with Him during His personal ministry, which began from the baptism of John.

John prepared the material with which Jesus organized His church.

2. The church is an ORGANISM as well as an organization. She is alive and compared to the human body. I Cor. 12:12-27.

3. The church is the PILLAR and GROUND of the truth. I Tim. 3:15, "The house of God, which is the church of the living God, the pillar and ground of the truth." TRUTH RESTS UPON THE CHURCH AND IS SUPPORTED BY HER.

4. The church is established upon the PERSONALITY OF JESUS CHRIST and shall never die. Matt. 16:18, "Upon this rock (the rock Christ Jesus) I will build my church; and the gates of hell shall not prevail against it (her)." The church is spoken of as FEMININE instead of masculine.

"Will build" means edify, cause to grow. There is growth in the church much like the human body grows. Just as the human body takes in outside, foreign, material and ASSIMILATES it so the church takes in those who are being saved and assimilates them, and each new member becomes a real part of the organism. While the church is ORGANIZED she is not a MECHANICAL, dead organization. She has her various parts ORGANIZED together, but when thus organized she becomes a LIVING WHOLE. This wonderful ORGANIZATION-ORGANISM will live forever.

5. The church is the bride of Christ to be married to Him during the rapture, when Jesus shall come for His people. II Cor. 11:2-3, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The church is the VIRGIN BRIDE OF CHRIST.

The, marriage will take place during the glorious rapture. Revelation 19:7-9.

Meantime, as the VIRGIN BRIDE of Jesus, the church should keep herself clean and constantly honor the coming GROOM. Eph. 5:25-27

The mystery of the CHURCH AS THE BRIDE OF CHRIST.[89]

In Eph. 5:23-32, we read of the church being to Christ what a wife is to a husband. The husband loves the wife and Paul uses that as an illustration of how Jesus loves His bride. The husband and the wife are one in a mysterious sense and so the church in a figurative sense is a member "of his body, of his flesh, and his bones." As the wife, in every way an equal of her husband, is subject to her husband, so the church, the BRIDE OF CHRIST and in that sense EQUAL TO CHRIST, is subject to him in all things. Paul adds: "This is a great mystery, but I speak concerning Christ and the church."

A true bridegroom is married in heart to the bride BEFORE THE ACTUAL MARRIAGE, so Christ and His bride are married IN HEART BEFORE THE ACTUAL WEDDING TAKES PLACE. The church is now the VIRGIN BRIDE of Christ. So Paul said in II Cor. 11:2: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The wedding day will come later on when the bride is completed when the last saint has been saved and the "CHURCH OF THE FIRST BORN" is assembled at God's throne (Heb. 12:22-23). The bride is now growing, not yet complete, but when Jesus comes FOR HIS SAINTS and we shall be caught up in the air along with all the righteous dead who shall be raised to meet the Lord in the air, then shall the wedding take place. You can read of the wedding in Rev. 19:7-9: "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

Thus it is clearly revealed that there shall be some at the supper as guests, who are no part of the bride. This is the advantage of being in the church that Jesus established. Others may be saved, actually be at the

wedding supper, but they will not have the honor that the BRIDE receives. It will be wonderful to even be there but it will be GLORIOUS to be a part of His bride. This is a great MYSTERY and many fail to comprehend.

The Church is the Espoused Bride of Christ.[90]

The wedding has not yet taken place but it will come to pass in the Lord's own good time. The church at the present time is keeping herself clean awaiting the return of the Bridegroom.

1. A prospective bride tries to please her prospective husband not through fear of punishment, but for love. What bridegroom would want a wife who dreaded him and who would go contrary to his wishes if she were not afraid of him? A bride held through fear of punishment might be a slave but never a loving wife.

2. A true bride lives for her prospective husband. She has other interests but the central thought in her mind is to please her husband. She goes where it will please him, she talks to please him, she dresses to please him. Her mind is occupied with him.

3. The love of a bridegroom means he is jealous of her affections. 2nd Cor. 11:2, "I am jealous over you with a godly jealousy for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

A prospective bride will not keep company with other men for she is devoted to her husband. Other men do not attract her for her bridegroom is her ideal. So long as a woman cares for another man she is not a true bride.

Some Pointers {continued from chapter 4}[91]

5. The Holy Spirit makes it very clear through Paul that the Jewish Church, if we may so designate it, and the Christian, stand related as type and antitype. There are some prominent marks in the analogy: Both began in a special manifestation of God. Compare Ex. 12—14 and Acts 1—3.

Both very quickly went into a state of apostasy. Judges 2; Acts 20:28-30; Rev. 2; 3. Both are finally rejected of God. Hosea 1:9; 7:13; Rev. 3:14-17; Rev. 2:1-7. In each case there is a spared remnant which remains faithful. Isa. 65:1-16; Heb. 11; Rom. 8:28-39; Rev. 3:4; Matt. 7:13-14; 24:25-27. In each case God holds the religious leaders of the people responsible for the apostasy. Ezek. 34; Isa. 3:12; Hosea 4:6; Acts 20:28-30; I Tim. 4:1-3; Rev. 2:1, 12, 18; 3:1,14. (Angel-pastor, preacher.)

And, finally, all the backsliders of both dispensations will in the coming age be ultimately restored. Surely this is the Gospel of a rational and divine optimism. Hosea 2:14-23; Matt. 5:21-26; Acts 3:21.

But let us, under this fifth head, particularize somewhat more generally so as to see the exact agreement of type and anti-type:

(1) In case of disobedience on the part of the people He had redeemed from Egyptian bondage, God threatened the most awful judgments conceivable. Lev. 26 and Deut. 28. Paul says, these things happened unto them for examples to us. 1 Cor. 10:1-10. "He that hath ears to hear let him hear." How often the master used that expression. The Jews were sure they could hear and see. Matt. 13:10-17.

(2) He told them that if they forsook Him He would forsake them and give them up to His four sore judgments, and He kept His word. Ezek. 14:21; Matt. 18:1-34.

(3) Jehovah declared in the most solemn manner that when the cup of their iniquity was full nothing would turn Him from His purpose to judge, and chastise, and afflict. The only deliverance then and now is righteousness of life, and holiness of character. Ezek. 14:12-14; Heb. 12:14. The language of Ezek 5-7 is awfully solemn, but it is the word of the God of Abraham, Isaac and Jacob, the Holy One of Israel. So is Matt. 18:1-34.

(4) He threatened them with expulsion from their land and He brought it to pass. Isa. 6:9-12; 2 Kings 17:13-23; 25:1-25; Deut. 31:16-21; Rev. 3:16. The suffering in these captivities must have been indescribably great. To this day they have no national home.

(5) The great sin of Israel was spiritual adultery. They claimed to be the chosen people of God and yet they loved the fellowship of the world. This leads inevitably to gross immorality. Ezek. 16:23-37; Hos. 4:2, 13-14; Ex. 20:14. So it is in the Church. Jas. 4:4; Heb. 13:4; Rev. 2:22; Matt. 5:32. See what Israel and the Church ought to be, and ideally are, and some day actually will be. Ezek. 16:9-14; **2 Cor. 11:2**. But notwithstanding the apostasy of the mass of believers in both ages God the Father through the Holy Spirit has been gathering out a Bride for His Son, a virgin, who in the Millennial age will be His constant companion. She will be very pure, very beautiful, and wonderfully glorious. Lev. 21:14; Psa. 45; Rev. 14:1-5; 19:5-9. Note the inner significance of Lev. 21:14. Contrast 2 Cor. 12:19-21. Those who would have a place in the Bride of Christ must enter personally into a special covenant. Listen to the Holy Spirit through Isaiah:

> "***Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting*** (age-lasting) ***covenant with you, even the sure mercies of David***." Isa. 55:3. This has no reference to eternity. Before Christ descends into the air He will say to the angels, "***Gather my saints together unto Me; those that have made a covenant with Me by sacrifice.***" Psa. 50:5. See Rom. 12:1-2. The "***elect***" of Matt. 24:31 are the "***few***" of Matt. 7:14. All other believers belong to the "***many***" of verse 13.

(6) The failure of Israel to enter the Promised Land was to Paul a type of the prospective failure of the Christian Church of this age to enter the Messianic Kingdom. Num. 14; Hebrews 3; 4; Gal. 5:19-21; 1 Cor. 10:1-10; Jude 5; Matt. 7:13-14.

(7) He affirms that just as in Israel the natural branches were cut off because of unbelief and sin, so shall it be with the Church. Rom. 11:13-24; John 15:6. But it is not a final excision. It is to the Jews for this age and to many of them for the age to come also. To the Church, all but the few, the excision will be from the bliss and glory of the Messianic Age. But in due time God will "***graft them in again.***" Rom. 11:22-24; Acts 3:21. The Rich Man was one of the "***cut-off***" branches. Type and antitype agree everywhere. But do not overlook the fact that while Jewish and Christian branches are cut off, the trunk of the Olive Tree is not thereby affected. It is rooted deeply in the soil of God's wisdom, power and love as set forth in the Abrahamic Covenant and in the death and resurrection of Jesus Christ as the "***Seed***" promised in that Covenant. He said "***I am the true Vine.***" John 15:1-1 0. He might have said with equal felicity, "I am the never-failing Olive Tree." Rom. 11:17.

(8) The Holy Spirit indicates that as the age of Grace is one of greater light than that of the Law, so the penalty for disobedience will be relatively that much greater. Heb. 2:1-3. This confirms our interpretation of 2 Thess. 1:7-10 given elsewhere.

Why I Believe the Old King James Bible by Bruce Lackey.

Then, someone is always trying to show that a particular verb tense has been wrongly translated. It has been well said that a little knowledge is a dangerous thing, and this can correctly be applied to a little knowledge of Greek. To assume that the aorist tense, for instance, always means punctiliar action, is to ignore what Greek grammars teach: Greek tenses have flexible meanings and must be interpreted according to context. For example, the word 'building' in John 2:20 is aorist, but it cannot describe action which happened 'at once,' as some people insist that the aorist always does. In that sentence, the Jews were referring to the 46 years which were required for the building of the temple. Forty-six years is certainly not 'at once'! 2 Corinthians 11:4 is supposed to be one of those places where a verb tense is wrongly translated, when it says, 'ye might well bear with him.' The tense is imperfect, which some people insist always means continuous action in the past.

Why then does the KJV put this in the future? Is that an error? *A Manual Grammar of the Greek New Testament*, by Dana and Mantey, gives several uses of the imperfect tense in just the way it is used here, saying that it may refer to 'the lack of a sense of attainment.' In other words, it may refer to something which has not yet been attained, therefore, future! In this light, no error exists in the KJV. They chose these words carefully, because the context shows that Paul was concerned about what might happen, rather than what had already occurred.

In v. 3, he was afraid that their minds might be corrupted; in v. 4, he referred to the possibility of false preachers coming to them when he said, 'For if he that cometh…' the word 'if' clearly shows a possibility in the future. Once again we see that a careful examination of grammar and the context would show any honest inquirer that there is no error. Although the translation may be unusual, it is a possible one and cannot be called a mistake. Anyone has the privilege of disagreeing with a translator's interpretation, but if the translation be grammatically and contextually possible, it cannot be called an error….

Of course, this list could go on and on, but there is no real need. Some people will never be convinced. This author, however, has learned many precious truths through the years by meditating on these and other such places, trying to find out why an unusual translation was made. ***Rather than treat these places as*** *errors, why not remember that the KJV translator were intelligent and reverent scholars, and try to find out why they did a particular thing in the* ***way that they did?***[92]

The Way of Mission Work[93]

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. {throughly: or, perfected} II Tim. 3:16-17

Is missionary work a good work? To ask the question is to answer it. Then the man of God is thoroughly furnished by the Scriptures for this good work. All that we need to know about mission work, all that we need to do in mission work, is necessarily revealed in the Scriptures if the Scriptures thoroughly furnish us unto every good work.

The commission (Matt. 28:19-20) was given to the church as such. This has been made clear in the preceding pages of this book. The church as such is, therefore, the unit in missionary operations. Since mission work is preaching the gospel to every creature, it follows that the church must do the preaching. We therefore see the reason why the Jerusalem church sent forth Barnabas (Acts 11:22), and why the Antioch church sent Paul and Barnabas (Acts 13:1-6), and we also see why these missionaries returned and reported their work to the church which had sent them out (Acts 14:24-27). Individual church members wherever they go may tell the story of salvation to those with whom they come in contact (Acts 8:4), and whoever even hears the message o~ salvation should pass it on to others. (Rev. 22:17)Let him that heareth say, Come. But the only organized effort recognized in the New Testament for the work of missions is the local congregations of baptized believers. This is confessedly true, even the leaders of conventionism being witnesses. None pretended to find Scripture for such organizations as the Southern Baptist Convention or the Missionary Union. These organizations are confessedly outside of the purview of the Scriptures.

Since the commission to evangelize the world was given to the churches, it follows that the churches are the only organizations authorized to do mission work. Any other organization that may undertake the work is a usurper, a law-breaker, no matter how good the intention of such organization may be. To illustrate: In most of the states the county sheriff is the tax collector. In some other states the tax collector is called a trustee. The sheriff or trustee has a commission from the state to collect taxes. As long as he holds the commission no other man or organization has a right to collect taxes. No matter if he has poor business methods, no matter if he be incompetent, his poor business methods and his in competency do not alter the fact that he and he alone has the authority, the commission, to collect taxes.

Suppose some citizens of the county should get together and organize a convention and appoint one of their numbers to collect the taxes, because they were not satisfied with the way

the man who held the commission was doing the work? The whole outfit would be arrested and possibly imprisoned. Why? Because the sheriff has the commission to collect taxes, and whether he works to suit the people or not he, he only, has authority to collect taxes so long as he holds that commission.

The Lord gave the commission to evangelize the world to the church. The church still holds that commission and any convention or board that presumes to do the work is going into the work without a commission and is a usurper, a violator of Divine law. The work must remain in the hands of the churches until the Master revokes the commission.

Congregations may co-operate in the evangelization of the world, but they must do it as churches. The missionary Paul was sent out by the congregation at Antioch (Acts 13:1-6), but the churches co-operated in his support. II Cor. 11:7-8: Have I committed an offense in abasing myself that ye might be exalted, because I have preached unto you the gospel of God freely? I robbed other churches, taking wages of them, to do you service.

From this specification as to how the work was done we may learn how we should engage in mission work. Paul was sent out by a church, just one church. But he was endorsed and supported by churches took wages of churches. Sent by one and only one and supported by several. Only one church should do the sending but the support may come from as many as choose to co-operate and contribute. The writer did not invent this way of doing mission work; he only reads it in the New Testament. The only cooperation that can be discovered is in the matter of supporting the work. For this reason Baptists have associations of churches that the churches may work together in missionary work.

Eph. 3:10 (revised version). To the intent that now unto the principalities and the powers in heavenly places might be known through the church the manifold wisdom of God. The work of making known the gospel must therefore be through the churches. God is the author of this way of missions. Dare any man to try to establish a new way!

In II Cor. 8:18-19 we read: And we have sent with him (with Titus) the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this grace (gift), which is administered by us to the glory of the same Lord, and declaration of your ready mind:.

Note the fact that here is a committee of the churches and for the churches, consisting of Paul, Titus and the brother whose praise was in all the churches; a committee of, at least three, an inter-church committee, a committee not of one church only, but a committee chosen of the churches, a joint committee. The duty of this committee was to travel with this grace (gift) and to minister this grace or gift to the glory of the Lord according to the declaration (instructions) of your (the church) ready mind.

The gift or grace referred to was a contribution for the poor saints at Jerusalem. Thus we see a committee, acting under the instructions of co-operating churches, handling the finances of churches in benevolent work.

This is altogether different from a board or committee engaging in a work on their own motion and incurring expenses, acting without instructions and then calling on the churches to pay the bills. This committee was appointed by the churches, and acted under instructions from the churches according to the declarations of their ready minds. Thus far may we go and no further.

Nowhere in the Scriptures do we read of a convention appointing a board or committee for any purpose whatever. Such a thing as a convention is unknown to the Scriptures. Such a thing is therefore a usurper, a violator of Divine law and should not be tolerated by the churches. It was to the churches the commission was given and these churches themselves are under the law of their Master. The churches are free and independent within the limits of the New Testament law. Short of what the New Testament teaches they dare not stop; beyond what is there taught these churches dare not go, since the Scripture is the all sufficient rule of faith and practice in missionary work as well as all other church Work.

Making The Evil Seem Good

In all he did, in all he taught,
He kept this aim in sight;
To get the deeds of darkness done,
Disguised as works of light.
He spread his poison, slow and sure,
Through many a specious sect,
And made the evil seem the good,
Bamboozling God's elect.
--Selected

Foreword to the Fourteenth Edition of "Heresies Exposed" (1942).

[94]

by Brig.-Gen. F. D. Frost.

I have been asked to write a foreword to Mr. Irvine's very valuable book "Heresies Exposed". I can testify to the great help which the last edition gave me, and am sure that this new edition is very necessary as new heresies continue to appear and make subtle assaults on the faith once delivered to the Saints.

Most Christians hate the name of heresy and would like to go through life preaching the gospel of God's love for sinners and avoid all controversy. They would like to get as far away from all heretics as possible and leave them to their own devices. I often feel like that myself until I find a convert has come under the influence of another Christian into whose faith has permeated some teaching of the heresies described in Mr. Irvine's book.

As Christian workers we should remember that we are engaged in a spiritual war against a very subtle enemy, about whom few Christians appear to know very much. If Army Commanders went to war knowing as little about their enemy as most Christian workers know about theirs, they would soon be defeated. When writing operation orders, the two first paragraphs are (1) The object of our Commander-in-Chief and (2) Information about the enemy. If we have no information about the enemy, the rest of the operation orders fall flat and we are certain to be outwitted. The Christian Church has failed largely because it has not studied the object of the Commander-in-Chief "To subdue all things under Christ" (Ephesians 1:10) which leaves no room for compromise, and the character and methods of the arch-enemy of souls, the Prince of this World, whose ministers pose as ministers of righteousness, while he himself appears as an angel of light.(2 Corinthians 11:13-15)

God has given His Church weapons with which to fight, one of the chief of which is the Sword of the Spirit, which is the Word of God. Now the Word of God describes many of the heresies of the last days and exposes the plots of the arch-enemy of souls. God has

given us His Holy Spirit to enable us to use the Sword of the Spirit. There are different administrations of that same Spirit, all of which are not given to every member of the body of Christ, but they can be cultivated. One of these gifts is the Spirit of discernment (1 Corinthians 12:10) to enable the worker to detect the subtle working of Satan before it succeeds in undermining Christian work.

Wherever there is any really successful Christian work, surely the devil and his ministers will use all their subtle devices to ruin its witness and prevent souls from being won for the Lord Jesus Christ.

Mr. Irvine and his collaborators have this gift of discernment, which they have used in this book to help Christian workers to find out what may be hindering the work of the Holy Spirit in their own spheres and to warn them how to detect the devices of the evil one, which may cause divisions in their assemblies, destroy the unity of the Body and wreck their work altogether.

Many Christians consider it quite wrong to criticize, quoting Our Lord's words, "**Judge not, lest ye yourselves be judged**." They appear to forget that in the very same sermon, He said, "**Beware of false prophets, which come to you in sheep's clothing but inwardly are ravening wolves. By their fruit ye shall know them.**" Mr. Irvine is merely showing you some of their fruit.

We are living in the days about which our Lord warned us when there would arise "false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." It behooves us therefore to take heed and search the Scriptures and use every gift of the Holy Spirit to counteract the work of the Deceiver.

God grant that "Heresies Exposed" may find its way into every Christian workers possession. ~ F. D. Frost.

Introduction to the tenth edition(1937 U.S.A.)

By Louis T. Talbot, D.D.

"***If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect***" (Matt. 24:23-24).

The great prophecies contained in the Olivet Discourse were uttered by the Lord prior to His crucifixion on Calvary. As He sat on the Mount of Olives, where in the future His feet shall stand in the day of His manifestation, He prophesied concerning the destruction of the magnificent temple building, and His disciples questioned Him, saying, "'Tell us 'when shall these things be? And what shall be the sign of Thy coming and of the end of the age?'" (Matt. 24:3, R.V., *margin*).

In answer to their questions, the Lord, looking through the years to the consummation of the age, pointed out certain unmistakable signs by which believers were to know when the age was drawing to a close. He saw kingdom rising against kingdom, and nation against nation. He heard the sound of war and rumors of war. He saw pestilence and earthquake, Bolshevism, Communism, anarchy, lawlessness. He saw a time of trouble, the like of which has not yet been known, a time which He called "the **great tribulation**." He spoke plainly concerning these matters in order that the believers in every age might be fully instructed.

Among these conditions and events the Lord warned His disciples concerning the religious conditions that would prevail in the end time. "**False Christs, and false prophets, shall arise**," He declared. So great will be their delusions at that time that "**if it were possible, they shall deceive the very elect**."

The Holy Spirit, coming on the day of Pentecost, heralded through Paul, Peter, James, and John, and the other inspired writers, the same warning, making it known that toward the end of the age the great foundational truths of the gospel will be denied. The word "*Denial*" will characterize the religious condition of Christendom when those closing days become reality. Let us observe several instances wherein this is evidenced,

1.--There will be a denial of God and the Saviour.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

2.--There will be a denial that Jesus Christ has come in the flesh.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:3).

3.--There will be a denial of the Lord "that bought them," referring to the *Atonement*.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in. damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1).

These false teachers may possibly acknowledge Jesus as a man, but deny His purchase of mankind, and His redemptive work through the blood, as does the Unitarian philosophy today.

4.--There will be a denial of the power of godliness.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

5.--There will be a denial of sound doctrine, and the substitution of *fables*.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

6.--There will be a denial of authority.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities" (Jude 1:8).

Our imagination may be occupied with applying these conditions to China or India, bound by heathenism, but the Scripture reveals that these warnings and descriptions apply to professing Christendom at the end of the age:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1-2).

The perilous hour to which the Lord Jesus and the Holy Spirit referred is upon us. There has never been a time in which there was such a tendency to depart from the faith as there is in the present days. *Spiritualism*, or better named, *Spiritism*, founded by the Fox Sisters: *Mormonism*, founded by Joseph Smith; *Russellism*, founded by Pastor Russell; *Theosophy*, founded by Madame Blavatsky; *Seventh-day Adventism*, founded by Ellen G. White; *Christian Science*, founded by Mary Baker Eddy, and *New Thought*, are a few of the deceptive cults that have come in recent years in the name of Christ. Other philosophies, cults and beliefs are: *Unity*, *Anglo-Israelism*, *The Oxford Movement* and *Modernism*.

A careful study of these false systems results in the conclusion that there is a master mind behind every one of them, a master mind so well schooled in human nature that he has adopted and projected systems covering the entire field of experience, thought and

longing. That master mind is Satan, the deceiver. The purpose and one outstanding aim of Satan is to defeat the plan and purpose of God in the salvation of men. He is thoroughly acquainted with the fact that the only remedy for sin is the atoning work of Christ, and he is aware of the fact that regardless of how beautiful a religious system might be, it is absolutely of no avail as a saving power if the atoning work of Christ is eliminated from its teaching. Therefore, his plan in deluding people is to present to them religions that will acknowledge God, exhort man to be good, kind, and sweet, and couple with those beliefs ceremonies which will appeal to the imagination, but which will avail nothing because of their neglect and absence in recognizing Jesus Christ, the Saviour, and His redemptive work on Calvary. To Paul these things were made known:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (**2 Cor. 11:13-14**).

The days in which you and I are living are days in which Christians need to know their Bibles, for the only way by which we may know whether or not a system of teaching is of God is by viewing the system through the lens of Holy Writ--*reading the system in the light of the Bible and not reading the Bible in the light of the system.*

Because of the crying need of Biblical light on these erroneous teachings, I gave a series of addresses in the Church of the Open Door, on "*The Cult Kingdom,*" selecting ten of the most damaging heresies for discussion. When people saw them revealed in the searchlight of God's Word a large number of men and women, held in their grip, were mercifully delivered.

This created a wide-spread interest among God's children, culminating in a demand for the printing of these addresses so that others, caught in the meshes of false doctrine, might also find freedom.

I was about to comply with this request when I discovered a book compiled by William C. Irvine, called "HERESIES EXPOSED." This book completely covers not only the ten cults I exposed, but many others, so instead of publishing my addresses I have arranged with the writer to allow me to print this special edition of his excellent work. By so doing we meet the demand of friends for this material and provide my radio audience with another valuable book.

The Bible Invulnerable[95]

The reason why so many Christians are being robbed of their faith today is that they are ignorant of the Scriptures. The enemies of the truth have persuaded them to throw away "the shield of faith," and discard "the sword of the Spirit which is the Word of God." And hence they fall an easy prey to the great adversary when he appears as "an angel of light," propagating his doctrines through those who appear as "ministers of righteousness" (2 Cor. 11:14-15). They "turn away their ears from the truth" and are "turned unto fables" (2 Tim. 4:4).

We do not attempt to defend the Word of God. All we need to do is to take our stand upon it, and it will defend us from every assault of the enemy.

Principal Samuel Chadwick has reminded us that in the present conflict everything is at stake when he says:--

"IF THE CUNNINGLY DEVISED PHILOSOPHIES OF MODERNISM ARE RIGHT, I HAVE BEEN OF ALL FOOLS THE MOST DELUDED; BUT I KNOW WHOM I HAVE BELIEVED, AND I KNOW THAT I KNOW."

When Prayer Seems to Fail

{Illness Chapter}

2 Corinthians 12:1-21

It is not expedient for me doubtless to glory.

I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be,* or *that* he heareth of me.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

I am become a fool in glorying;[††††††] ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

> Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? Again, think ye that we excuse ourselves unto you? we speak before God in Christ:

> but *we do* all things, dearly beloved, for your edifying.
>
> For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned

already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Consciousness Continues. {the "Soul Sleep" heresy conclusion}

The assertion that, even if the soul survives, it is unconscious, because bereft of those bodily organs, brain, etc., on which man is dependent for perception or sensation of any kind, is further negatived by the teaching of 2 Cor. 12:1-4. The apostle here narrates an experience he had had fourteen years before. He remembered vividly being caught up to the third heaven, and also it would seem on a separate occasion into Paradise, when he heard unspeakable words, "which it is not lawful for a man to utter." "Then," says the soul-sleepist, "he must have been in the body, otherwise he would neither have known or heard anything." Twice, however, the apostle assures us he did not know whether he was "in the body or out of the body," God only knew. Paul was clearly not a "soul-sleepist."

To sum up, the intermediate state, far from being one of unconsciousness is one (1) of conscious existence (Luke 16:26); (2) of immediate experience (Luke 23:43); (3) of vivid experiences (Phil. 1:23; Luke 16:24); (4) of recognition and remembrance (Luke 16:25); (5) of irrevocable destiny (Luke 16:26).

[96]This passage, 2 Cor. 12:2-4, and Rev. 2:7

(Rev 20:14. Hell destroying itself!!) and Rev. 2:7 are the ones confidently urged by some in support of the idea that paradise and heaven, the abode of God, are synonymous terms, and one and the same place.

Let us give these passages a moment's attention.

"I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. … How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter." - 2 Cor. 12: 2-4.

Paul distinctly tells us that he had had **visions** and **revelations** - more than one vision - and he describes two of them. The first was of his being caught up into the **third heaven**, the highest heaven, and the understood dwelling place of God. Of what he saw and heard he says nothing - does not even intimate that he heard anything in this vision. But not seeing the souls of the patriarchs, prophets and saints, was doubtless the reason a second vision, distinct from the first one, was given him; and this he says: "And I knew such a man," etc., "how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Here we know he saw the soul of Lazarus, and of the thief, and of Abraham, and of all the righteous dead, but he was not allowed to reveal what he heard. His statement is proof conclusive that paradise and heaven are two separate and distinct places. If one and the same, why was Paul **twice caught** up? What is the necessity of **two** visions?

What shall I do to INHERIT eternal life?[97]

A very superficial examination of the three scriptural words, "inherit", "inheritance", and "inheritor", indicates that they are all family words. They are never applied to a person who is yet outside the pale of salvation. Did Christ rebuke the Young Ruler for his use of this family word? By no means! Then did He not thereby virtually admit that the questioner was acting within the limit of his rights as a son of Abraham?

The very first time the word *inherit* occurs in the Bible, it has specific reference to the coming Messianic Kingdom.

"And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? ..." (Gen. 15:1-18)

When a man is born again he becomes an heir; but heirs do not inherit till they come of age (Gal. 4:1-2). But even before that time he may disinherit himself by misconduct. Only those who by spiritual growth pass out of the imperfection of childhood and grow up into Christ in all things will be able to establish their claim to the inheritance. Once the children of Israel came under the Blood of the Passover Lamb in Egypt they became heirs of all the wealth of the Land of Promise; but of the number over twenty years of age only Joshua and Caleb entered in. In Hebrews 3 and 4 the Holy Spirit applies this to the Church and shows that the peril of believers then, is the peril of believers today. The Young Ruler saw his danger, and in this he differs widely from those who denounce him as a legalist. Listen to the solemn words of Paul:

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20:32).

The words, "are sanctified," ought to read, "have been sanctified." The Corinthians were sanctified in Christ judicially, but in themselves, actually, they were carnal, mere babes in Christ, and as such they had no title to the inheritance; and Paul was honest enough to tell them so in the most explicit terms (2 Cor. 12:19-21; compare Gal. 5:19-21). Morally and spiritually, relative to their dispensational standing, the Young Ruler was on a much higher level than either the Corinthians or the Galatians, and there is no room for doubt that they were saved in the first degree.

What shall I do to inherit ETERNAL LIFE?

Owing to the fact that "Eternal Life" is the subject of the second chapter of the book we will only touch on the matter very briefly here. We have shown, and it is generally admitted, that the word salvation has a dual, or two-fold meaning in the Bible. Namely, as exhibited in justification and sanctification; that is, in deliverance from the guilt of sin, and deliverance from the power of sin. But while this fact has been generally admitted, there has been, and is, an implied assumption that wherever the former has been made good the latter must follow as a matter of consequence. This is a most fatal error, as millions of the redeemed who have passed over the lines know today to their sorrow and irreparable loss.

The Westminster Standards are very misleading in their teaching in this respect. Question 37 in the Shorter Catechism asks;

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness and do immediately pass into glory.

As we will prove in the next chapter there is absolutely no warrant in the Bible for any such teaching. The same theory, however, is held by most evangelical teachers of the present day.

Martin Luther injected deadly poison into the veins of the German, or Lutheran Church, the results of which are in such pathetic evidence in the war now being waged in Europe. He says:

> ***"It is therefore as absurd and unsuitable that they, the righteous, should do good works, as if they were to say God should do good, the sun should shine, the pear-tree should bring forth pears three and seven should make ten, as all this ensues of necessity of the case from the nature of the thing."***

Thus Martin Luther negates the very essence of the teaching of Jesus Christ as when He said **"**If ye know these things, happy are ye if ye do them**."** (John 13:17). In the light of the above extract it is easy to see why Luther disliked the Epistle of James, calling it an "Epistle of straw."

The expression "kingdom of heaven," or "kingdom of God" is also very common in Scripture. This also is dual. In Matthew 13 the kingdom of heaven is spoken in seven parables, and every time it refers to Christendom in the present dispensation, or age. But in passages like Matt. 18:3, it has reference to the Messianic Kingdom in the age to come when Christ through restored Israel will reign over all the nations in the world. The failure to observe this important distinction is a source of deplorable confusion in Bible study and teaching.

But until that memorable morning in December 1913, I never dreamed that the phrase "Eternal Life" was dual. That blessed ray of illumination made me to know it, and diligent examination of the Word confirmed it. This is what I mean by "The Dualism of Eternal Life.." We will therefore for the present postpone the examination of these words till the next chapter. And though this is the strongest argument we have to present in opposition to the traditional interpretation of our narrative, we trust we shall be able in this chapter, without it, to demonstrate the truth of our position; and in doing so will undermine the foundations of that system of eschatology which has held sway in the churches for hundreds of years. It is because of the momentous issues involved that we are going so slowly and cautiously in our exposition of the narrative in hand.

The reply of Christ to the man's question:

"Why callest thou me good? none *is* good, save one, *that is,* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." (Luke 18:19-20).

1. There is in these words no rebuke as to the Young Ruler's conception of what he was wanting, but only as to the substance and mode of his salutation. The Master wanted the seeker to think more deeply and thereby recognize His Divinity in order to deepen his faith and intensify his assurance. This was the stumbling block to the orthodox Jew.

Christ in reply to the question proposes something to be done. He knew exactly where His questioner was morally and also spiritually. If the man was unsaved and Jesus knew it, would He not have dealt with him accordingly? But if, on the other hand, the man was saved, and was sincerely desirous to qualify for a place in the Messianic Kingdom; and that qualification could only be secured by holiness of life, by deeds of righteousness, by deep self denial, what better answer could Jesus have given than the one before us? According to the traditional theory a man can have salvation, and break every one of the commandments enumerated by the Savior, and yet enter the millennial kingdom, because, they say, it is all of grace. But Galatians 5:19-21 and 2 Corinthians 12:19-21, not to cite other passages, prove the falsity of the assumption. Listen to the testimony of the Holy Spirit: **"**Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. 26:5). "Showing mercy to thousands of them that love me and keep my commandments" (Ex. 20:6). "If ye love me keep my commandments" (John 14:15). "He that hath my commandments and keepeth them he it is that loveth Me" (John 14:21). "And whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight" (1 John 3:22). "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the City**"** (Rev. 22:14). There is no getting away from the fact that in the traditional

interpretation of Christianity there is a vast amount of downright Antinomianism. We would not belittle the Reformation. It was a magnificent work of God's Spirit. But it stopped short of the goal. The order of the kingdom as to growth is, "First the blade, then the ear, then the full corn in the ear."[‡‡‡‡‡][Mark 4:26-29] This is the order both for the individual and the Church. The Reformation stopped in the ear, **{**having only providential authority, "***might without right"***}** hence the estimate of Christ in His judgment of Sardis which is a type **{**loosely**}** of the Reformed Churches (Rev. 3:1-6). To illustrate our point we will take one brief quotation from Martin Luther in his commentary on the Galatians. He says: ***"Good works ought to be done; the example of Christ ought to be followed-Well, all these things will I gladly do. What then followeth? Thou shalt then be saved and obtain everlasting life? Nay, not so. I grant indeed that I ought to do good works, patiently suffer troubles and afflictions, and to shed my blood also, if need be, for the cause of Christ; and yet am I not justified, neither do I obtain salvation thereby."*** As to salvation in the second degree this teaching is totally unscriptural. But there are some exceptions to this scene of ruin and spiritual desolation, and so the Holy Spirit adds: "Thou has a few names in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy" (Rev. 3:1-5). Believers become worthy only by good works wrought through faith and love (Rom. 4:12; Luke 20:35; Rev. 19:7; Phil. 2:12-13).

Dealing with Our Doubts

2 Corinthians 13:1-14

This *is* the third *time* I am coming to you.

In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss.

All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A CONFESSION OF FAITH[98]

THE APOSTLE'S WORDS INVOLVED SUCH A CONFESSION. Paul believed "all things" that were "written in the law and in the prophets." In other words, Paul had what he regarded as "an inspired Bible." On many occasions he made perfectly clear his confidence in inspiration. His statement in Acts is confirmed as often as the apostle touches upon the subject.

Writing to the Corinthians he says-- "Now we have received... the spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth..." (1 Cor. 2:12-13).

In his Second Epistle to the Corinthians he defends his claim of **"Christ speaking in him," (2 Cor. 13:3)**, while to Timothy he declares-- "All Scripture is given by inspiration of God." (2 Tim. 3:16).

In other chapters we call attention to the fact that this practically the uniform claim of all Biblical authors; and since that is readily conceded, we need not here and now burden you with proof texts. John placed such emphasis upon the Spirit's authorship of the Apocalypse that he wrote these warning words against it sacrilegious touch: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that were written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19).

In other words, no Old Testament prophet or New Testament apostle will consent to the charge of falsity, misrepresentation or discrepancy, if lodged against the Holy Word. As the tables of the Law were protected by the four sides of the Ark, and defended by the Diving Person whose presence was seen in the Shekinah Glory, so the entire Old and New Testaments were within the sacred enclosure of Diving Inspiration, and only the sacrilegious dare to lay upon them critical and destructive heads; and, whether they believe it or not, all such despoilers approach this evil work at the expense of their own souls.

IS ERROR AS GOOD AS TRUTH?

To say that one church is as good as another is to say that error is as good as truth, or that no church teaches the truth. We read in Psalm 100:5, "**His truth endureth to all generations.**" We read in Jude 3, that the faith "**Was once for all delivered to the saints.**"

(R. V.) This Greek word "**hapax**" means that a thing is so done as to never need to be repeated. Is error as good as truth in temporal things? I recently read where a boy picked up a torpedo from a candy counter thinking that it was candy. He bit down on the torpedo and had his mouth badly torn by the explosion. The truth about the matter was that it was a torpedo and not candy. The boy was in error thinking that it was candy. The truth would certainly have been more profitable on that occasion. One time I came very near giving one of my children carbolic acid

thinking it was paregoric. The paregoric bottle and the carbolic acid bottle were the same size and looked very much alike, and somehow had been placed on the same shelf. Fortunately I smelled the carbolic acid in time to avoid making a fatal blunder. The boy mentioned above did not lose his life, but was painfully injured. Some err in spiritual things to their destruction, and others, while not erroring in things so vital, bring upon themselves a spiritual loss.

To seek to fellowship and uphold both truth and error would be like teaching one boy that torpedo was candy, and teaching another the truth about it. Would it be candy to one boy and a torpedo to another? Would that carbolic acid have been paregoric to one child and a deadly poison to another? No sane person would think so. Why not use the same judgment about spiritual matters that we do about temporal things? No right thinking person would commend the one who would knowingly stand by and watch that boy mistake the torpedo for candy, without warning him. Why, then, will they censure those who seek to warn people about spiritual errors? It is important to have the truth in temporal matters, how much more important that we be right in spiritual matters! The boy mentioned above honestly thought that the torpedo was candy. That honestly did not save him from being seriously injured. So people may honestly think they are right in spiritual matters and yet lose their rewards or miss being saved. Saul of Tarsus thought he was right when he was persecuting the followers of Christ, but he found out that he was a lost man. **"There is a way that seemeth right unto a man, but the end thereof are the ways of death,"** Prov. 14:12; 16:25.

The writer is not asking the reader to take his conclusions without them being duly weighed. He is only trying to get the reader to realize that spiritual truths are definite and positive, and that just any old thing in the name of Christ is not sufficient. We are admonished in the Word of God to **examine ourselves and to prove ourselves, 2 Cor. 13:5.** Again we are admonished to **"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear,"** 1Peter 3:15[99]

Doctrine of the Trinity.[100]

The Unitarians declare that the doctrine of the Trinity proclaims three Gods, and not One. There is only one Uni-personal God, they say, and He is not Christ, nor the Holy Spirit. Hence Christ is in no sense an object of worship. They are the lineal descendants of the Arians of old, though they are also sometimes called Socinians.

In all this, of course, they stand condemned by the Scriptures, which are the sole authority and source of this doctrine. Only a few points can be stated here.

At the outset it should be clearly understood that whilst this is a *doctrine of revelation* alone, it is arrived at by *induction* from the totality of Scripture

evidence, and not stated in so many words. The word "trinity" does not occur in Scripture, and yet the *doctrine* of the Trinity is clearly witnessed to. But no finite mind can ever comprehend fully the mystery of the Godhead. It is not a subject for intellectual speculation or theorizing; it is to be accepted on the evidence of the Word and acted upon. Scripture assumes by its whole language and the existence of one God, manifested in three Persons, a Trinity in Unity. How this can be is to us impossible to understand, but the fact remains: "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4; Mark 12:29). Nothing could be plainer than that. At the same time, we see evidence for *three Persons* in the Godhead: the Father, the Son and the Holy Spirit. In the words of the late Bishop of Durham: "Each has His nature, the entire Divine nature, which is quality not quantity: Each is truly God. Each is necessarily and eternally one in Being with the Others: there are not three Gods. Each is not the Others: there are three Persons." In proof of this we get such texts as **2 Cor. 13:14**; 1 Cor 12:4-6; 1 Pet. 1:2; Rev. 1:4-5; and finally the "cardinal text," as Professor On calls it, "Baptizing them in *the name* of the Father, and of the Son, and of the Holy Ghost." Here we have *one name*, not three names.

In the Old Testament there is at least the suggestion of the Trinity in Unity: (1) in the plural noun *Elohim*, God, which is always used with a *singular* verb; (2) again in a large range of passages a Being appears whose character is at once that of Messenger and Master, Angel of Jehovah and Jehovah. See, e.g., Gen. 16:10; 22:12; 31:11-13; Num. 22:32; Josh. 5:13; 6:2; Isa. 3:9; Mal. 3:1. "Such passages at least adumbrate the truth that the divine Unity is not such as to exclude inner Relation" (*Moule*).

Trinity[101]

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (II Cor. 13:14).

Who is referred to in Paul's benediction? These three are one.

I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The great Commission in Matthew 28:18-20 commands that baptism be "in the name of the Father, and of the Son, and of the Holy Ghost." If there are not three personalities, why speak of them in such a way? There are three persons in the Godhead but there is only one God, Deut. 6:4 says there is "ONE GOD." Eph. 4:5-6, ".. One Lord, one faith, one baptism."

In Mark 12:29-32 we are plainly told that there is "ONE LORD," Jesus plainly saying that "The Lord our God is one Lord." It does not follow that because he is ONE that He is not a TRIPLE PERSONALITY. He is three, yet only one. How can this be'?

He has revealed Himself as a triune God.[102]

He is one God (Deuteronomy 6:4; James 2:19), yet not as the ineffable, unapproachable unitary God of the Muslims but as invisible, omnipresent Father and as visible, approachable Son, and

also as indwelling, guiding Spirit. This remarkable structure of God, like His eternal power, is clearly reflected in His physical creation, which could almost be said to be a model of the Godhead. That is, the created universe is actually a tri-universe of space, matter and time, with each permeating and representing the whole.

However, the universe is not partly composed of space, partly of matter, partly of time (like, for example, the three sides of a triangle). A trinity is not a trio or a triad, but a tri-unity, with each part comprising the whole, yet all three required to make the whole. Thus the universe is all space, all time, and all matter (including energy as a form of matter); in fact, scientists speak of it as a space-matter-time continuum. Furthermore, note the parallels between the tri-universe and the divine Trinity in terms of the logical order of the three components. Space (like the Father) is the invisible, omnipresent background of everything. Matter (like the Son) reveals the universe (like the Godhead) in visible, understandable form. Time (like the Spirit) is the entity by which the universe (like the Godhead) becomes applicable and understandable in events and experience. But that is not all. Space is a tri-unity comprised of three dimensions, with each dimension permeating all space. The reality of any portion of space is obtained by multiplying the three dimensions together (the "mathematics of the Trinity" is not 1 + 1 + 1 = 1, but rather 1 x 1 x 1 = 1). Further, space is identified in one dimension, seen in the second dimension, experienced in the third dimension. Similarly, time is future, present and past. The future is the unseen source of time, manifest moment-by-moment in the present, experienced and understood in the past. Finally, matter is unseen, omnipresent energy, manifesting itself in various forms of measurable motion, then experienced in corresponding phenomena. For example, light energy generates light waves which are experienced in the seeing of light. Sound energy generates sound waves which we experience when we hear sound.

Thus the physical universe is a great "Trinity of trinities," with the inner relationships of each element beautifully modeling the relationships of Father, Son and Holy Spirit. All of this does not prove that God is a Trinity, but it certainly is a remarkable fact. It is an amazing effect that can be explained on the assumption that God is a triune God, and has made His creation to reflect Himself, but it is very hard to explain any other way.

2 Corinthians 13:14

Holy Ghost. This is the only one of Paul's epistles which he closes with such a full Trinitarian benediction. Nevertheless, it fully reveals his faith in the tri-unity of the Godhead, a doctrine absolutely unique to Christianity among all the varied religions and philosophies of the world. It is also a doctrine vital to the true Christian life, for each Person is vitally involved in the creation, redemption, guidance and ultimate glorification of each believer.

[1] Faust, J. D. *The ROD: Will GOD Spare It?*
[2] **Take the GOSPEL to the JEWS**: from one of the "Must Read – Articles" off a webpage of: Hope Of Israel Baptist Mission, Inc. {www.shaynemoses.wordpress.com}
[3] **Christ Revealed in the Tabernacle;** *The Teachings of Elder G. E. Jones*.
[4] William Evans et al. *The Magnified WORD*. www.thebiblestands.com/articles/thebible.html
[5] **CHRIST REVEALED IN THE TABERNACLE;** *The Teachings of Elder G. E. Jones*.
[6] **SPIRITUAL UNDERSTANDING.** *The Teachings of Elder G. E. Jones*.
[7] See **Inspired Translation of Copies Required for Bible Study** *by Brandon Staggs*
[8] *THE ROD: WILL GOD SPARE IT?* by J. D. Faust; **Chapter 2: The Foundation.**
[9] *THE ROD: WILL GOD SPARE IT?* by J. D. Faust; ***The Antinomian Controversy.***
[10] **Reasons Why We Should Take the Gospel to Jewish People.** See also: Getting our Priorities Right, and First things first in World Missions.
[11] *Standing Fast In The Truth ~ The Teachings of Elder G. E. Jones*.
[12] *THE ROD: WILL GOD SPARE IT?* by J. D. Faust.
[13] Stevenson, Fred G. ***Studies in Galatians****: Lesson 7 REDEEMED FROM UNDER THE LAW Galatians 4:1-7 Introduction.*
[14] Anderson, Robert. *The Coming Prince*.
[15] This from *In Awe of Thy Word: Understanding the King James Bible, Its Mystery and History, Letter by Letter* by G.A. Riplinger, 2003: "CHARITY (AV) vs. LOVE (all new versions) states that 'R' has "rules and regulations imposed from without...'R' is the one that reasons things out. 'L' feels them." 'R' has a head; 'L' does not have a head. Therefore the word 'Love' cannot be substituted for 'charity.' Charity is love that grabs (**C**) hold (**H**) and (**A**) rules (**R**) itself (**I**), reaching out to (**T**) many (**Y**), in spite of feelings."- [Magnus, M., Gods of the Word: Archetypes in the Consonants, Kirksville, Missouri: Thomas Jefferson University Press, 1999. (great linguistics; non-Christian world view)].
[16] "This evidently means nothing more than the peculiarities or characteristics of the kingdom—or churches—of Christ do not consist in observing distinctions in **meats** and **drinks,** etc., hence the injunction in Col. 2:16; *"Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days."*

But the end and aim of the kingdom of Christ are to promote righteousness, joy and peace in all its subjects upon earth. When the last Napoleon accepted the crown of Empire he remarked, in the hearing of the representatives of the nations, **"THE EMPIRE IS PEACE."** All understood that to maintain peace would be the end and aim of his government.

Haldane, that eminent expositor of Romans, says:

> *"This imports that the service which belongs to the kingdom of God, and which he requires from all his subjects, does not consist in abstaining from, or in using any kind of meats. Men are peculiarly prone to cling to externals in religious worship. It is, then, of great importance to attend to this decision of the Holy Spirit by the Apostle Paul. The distinction of meats has nothing to do in the service of God under the New Testament."*

The kingdom of God is characterized by righteousness, joy and peace ; and these are the aims and natural fruits of it."- J. R. Graves

♥ **Saved By Faith, Hope, and Love in Action:**

Paul has just noted that there was "a more excellent way" (**I Corinthians 12:31**) to manifest Christ than by manifesting one's spiritual gifts. Then he first deprecates the gifts of tongues, probably because this gift was being particularly misused in the Corinthian church. Thus, giving to the poor, in itself, is not "charity" as defined in this chapter. Without true Christian charity, I both "am nothing" (**I Corinthians 13:2**), and "have nothing." It is well known that "charity" in this famous "love chapter" is the Greek *agape*, which is translated "love" three times as often as it is translated "charity," even in the King James Version. This type of love is thus distinct from brotherly love. It involves deep respect for a person, recognizing the value and interests of that person, and caring for him or her as a person of genuine worth. Why then did the scholarly translators prefer to use "charity" in this chapter, of all places?

Possibly it is because **1 Corinthians 13** emphasizes what love *does*, rather than what love *is*. Love is described in this chapter, not with adjectives or adverbs, but with verbs! "Charity," in the Old English sense, was not merely giving to feed the poor (note v. 3), but meant *agape* love--an unselfish, enduring, and active concern on behalf of others. Biblical love is a self-sacrificing recognition of the worth and active concern for the welfare of the one who is loved, and this also is true charity in its essential meaning.

In view of the almost universal misuse of the English word "love" today—generally denoting either romantic love or erotic love or possibly just a happy feeling (e.g., "I love a parade!"), it would probably be better to retain the Old English concept of "charity," meaning a generous and unselfish concern for others. This meaning is very close to the true meaning of *agape* and its correlative verb forms. That is certainly the message of this famous so-called "love chapter."

In this passage (**1Co. 13:4-8, 13**) are listed 17 actions **[Note that "charity" (or *agape* "love," if preferred) is defined by verbs rather than adjectives—by what it does, instead of what it is.]** which love, or charity, *does* or *does not* engage in. Love acts with patience and kindness; it does not envy others or seek to impress others, neither does it exhibit arrogance or conceit. Love is never rude, does not seek its own way, is slow to take offense, and bears no malice or resentment. Love does not gloat over the sins of others and is delighted when truth prevails. Love will bear up under any trial and will never lose faith; it is always hopeful and unlimited in its endurance.

Faith, hope, love-these three abiding virtues are all involved in our eternal salvation. First of all, it is well known doctrinally that faith is the means of appropriating salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

In the second place, the attribute of hope is effective in salvation. "For we are saved by hope: but hope that is seen is not hope: . . . But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24-25). Christian "hope," of course, is not just wishing. The Greek word means "confident expectation." The Christian hope is a "blessed hope," centered on Christ's return (Titus 2:13).

Note, in fact, that the faith and hope by which we are saved are, themselves, wrought in Christ. As noted above, our faith is "the gift of God." The same is true of our hope-"Christ in you, the hope of glory" (Colossians 1:27).

Now, saving faith and saving hope, though given by God, are *our* faith and *our* hope. But the *love* that saves is not *our* love; it is only the love of God. "For God so loved the world, that He gave His only begotten Son . . . that the world through Him might be saved" (John 3:16-17). Our faith and our hope respond to His love. These three abide, and we are saved!

Finally, genuine love will be eternal. Even faith will cease when it is replaced by sight (2 Corinthians 5:7), and hope will finally be fulfilled (Romans 8:24), but love will abide forever. Love, of course, is eternal because Christ is eternal, and Christ is God, and God is love.

This classic passage, describing genuine Christian love, could in fact be read as a beautiful description of the Lord Jesus Christ Himself. That is, "Christ suffereth long, and is kind," and so on, finally climaxing in the great truth, "Christ never faileth." Jesus Christ is, indeed, love in action! - [cited 5/27/15 at: www.icr.org/article/4227 and also at: www.icr.org/article/saved-by-faith-hope-love/

[17] *Freedom from the Law and Spiritual Growth ~ The Teachings of Elder G. E. Jones*.

[18] **Dr. Morris' Study Bible Annotations on the Love Chapter: 1 Corinthians 13:8~>*THEY SHALL FAIL.*** "Fail" is the same as "vanish away" (Greek *katargeo*, meaning "become useless"). "Cease" (Greek *pauo*, from which we derive "pause") means simply "come to an end." Thus all three of these supernatural gifts (and perhaps other supernatural gifts as well) would eventually become useless and would therefore be withdrawn by the Spirit. **1 Corinthians 13:9~>*KNOW IN PART.*** The gifts of knowledge and prophecy at that time had conveyed only a part of God's intended revelation to His people. In fact, the only earlier epistles by Paul were Galatians, 1 and 2 Thessalonians. Eventually, however, more would be forthcoming through the various apostles and prophets.

[19] **1 Corinthians 13:10~>*THAT WHICH IS PERFECT.*** "That which is perfect" cannot refer to Christ at His second coming, for "that" is a neuter pronoun. Since the previous verse refers to the incompleteness of the divine revelation at that time, "that which is perfect [that is, "complete"] almost certainly refers to the completion of Biblical revelation, as finally announced by John, the last of the apostles (Revelation 22:18-19). We now have all the prophetic truth needed in the Scriptures for the guidance of the church until Christ comes again. With few, if any, exceptions, we also have all the attestation we need to its veracity and power, so there is little need any more for miraculous signs, even though many still desire them. **1 Corinthians 13:11~>*A CHILD.*** This word actually means "babe," the same as in **1 Corinthians 3:1**, where the identifying characteristic of "babes in Christ" was carnality in the form of congregational divisions. The implication follows here that the misuse of the spiritual gifts, instead of glorifying God and building up the church, may lead instead to dissension, division, and even flagrant sin. **1 Corinthians 13:12~>*THROUGH A GLASS, DARKLY.*** Compare James 1:23-25. The completed Scriptures are like a mirror which shows us as we are, and encourages us to make needed changes. In the ultimate sense, we shall know in full only when God's plan, as revealed in Scripture, is complete. **1 Corinthians 13:13~>*THESE THREE.*** The ordinary gifts of the Spirit will no doubt continue until Christ comes. At that time, even faith and hope will no longer be needed. Charity, however, will continue forever.

[20] **After "the Holy Ghost" gave the gift of other languages in Acts 2**: Christians gave the gospel in many languages, as documented in the rest of the book of Acts. Those who received the Holy Ghost given foreign languages of the people of "Cappadocia, in Pontus, and Asia...and strangers" soon "preached the gospel" in these tongues "with the Holy Ghost" (Acts 2:4, 8-10; 1 Peter 1:12, 25). The book of Acts records "...that Samaria had received the word of God..." (Acts 8:14). "[T]he apostles...wrote letters...unto the brethren which are of...Syria [i.e. Syriac]" (Acts 15:22-23, Acts 18:18). Paul who said he spoke "with tongues more than ye all," planned a trip to Spain (**1 Cor. 14:18**; Rom. 15:24). The whole context of Acts 10 states that God accepts the "common" man who speaks the language of "another nation." "God is no respecter of persons: But in every nation" "the Holy Ghost" gave "the word" in the "tongues" of the people (Acts 10:14-15, 34-37, 44-47).

According to historians, Christ's command to "Go ye into all the world," coupled with the new gift of tongues, carried countless Christians to "preach the gospel" in the first century to the 'isle' which is today called England (Mark 16:15). The trail of blood which brought us our English Bible begins with those nameless Christians who received that tongue spoken by the "Barbarians" Celtic Britons living in the "isles of the sea" (Acts 2, Isa. 24:15). ... The Angli and Saxons comprised a large percentage of the population of Europe when "every nation under heaven"... "heard them speak in his own language" in Acts 2. The Angli and Saxons therefore received the gospel message and scriptures in their own language in the first century, though no copies survive today."

"**Step 1**: The Holy Ghost inspired the word of God for "every nation under heaven." (Some have not chosen to keep it widely in print as Amos 8:11 foretells). All pure Bibles had their matrix in Acts 2:4-5: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...every nation under heaven."

Step 2: Immediately men questioned God's intervention into the tongues of men (would he do it again? Gen. 11), just as the devil questioned the word of God in Gen. 3. It was not men in red suits with pitch forks, poking children in the front row. It was men in sheep's wool double-breasted suits, pitching pointed double-talk about 'double inspiration' to "babes." And "others mocking said..." that the word of God was dead (Acts 2:13).

Step 3: True Christians ignored the mockings and believed God. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness" and "...the Holy Ghost fell on all them which heard the word...For they heard them speak with tongues..." (Acts 4:31; 10:44, 46). - **In Awe of Thy Word: Understanding the King James Bible, Its Mystery and History, Letter by Letter** by G.A. Riplinger, 2003

[21] Morris, John. *The Young Earth*.

[22] An excerption out of THE WORK OF CHRIST IN THE COVENANT OF REDEMPTION DEVELOPED IN SEVEN DISPENSATIONS, Part III Eschatology, Chapt. 2 by J. R. Graves. Covering the Period from the Birth of Christ until the Final Consummation. Christ's Redemptive Work Finished and GOD "All in All" as it was in the Beginning. Earth the Home and Heaven of the Redeemed.

[23] *THE DUALISM OF ETERNAL LIFE*; Stephen Speers Craig; Rochester, N.Y., 1916.

[24] **FREEDOM from the LAW and SPIRITUAL GROWTH**; *The Teachings of Elder G. E. Jones*.

[25] American Baptist Association Through-the-Bible Series Sunday School Lessons; Winter Quarter, 2016-2017 Adult Quarterly. ***Comfort in the Midst of Tribulation***. AIM: The Bible student will comprehend that the trials and troubles he encounters help him to be a comforter and encourager to those who are suffering. **Writer:** Dr. David Robinson, dcrobinson@aristotle.net ~ Bogard Press, Texarkana, Texas 1-800-264-2482.

[26] Haldeman, I.M. *How to Study the Bible*. N. p. Print.

[27] Bro. Al Harding's definition.

[28] *The Holy Bible: King James Version*, Notes from the Translators in margin.

[29] Ruckman, Dr. Peter S.. 1 - 2 Corinthians Commentary (The Bible Believer's Commentary Series) BB Bookstore. Kindle Edition.

[31] ***Church Polity*** by Ben M. Bogard, *Baptist and Commoner,* 7-19-1922

[32] *G. H. Lang: Some Collected Writings*. N. p. Print.

[33] Ashby Parva with Will Tindle, editor. *"Let the Women Keep Silent" ...* "The Silence of Sisters" N. p. Print.

[34] various. *THE MILLENNIAL TEMPLE*. ***An Exposition of Psalm 72*** by E. Bendor Samuel.

[35] Rimmer, Harry. *THE SHADOW OF COMING EVENTS*. N. p. Print.

[36] Nowlin, William Dudley. *Fundamentals of the Faith*. N. p. Print.

[37] S. S. Craig. *THE DUALISM OF ETERNAL LIFE*. Stephen Speers Craig; Rochester, N.Y., 1916. Print.

[38] Craig, Stephen Speers. *THE DUALISM OF ETERNAL LIFE*. Stephen Speers Craig; Rochester, N.Y., 1916. Print.

[39] Paul L. Freeman. ***Bible Doctrines Affected by Modern Versions;*** **King James Bible Page: Versions info.**

[40] Elder G. E. Jones. ***The Pattern the Tabernacle the Christ*** (Chapter Fifteen).

[41] Elder G. E. Jones. ***The Pattern the Tabernacle the Christ***. AuthorHouse. Kindle Edition.

[42] Elder G. E. Jones (2008-01-14). ***The Pattern the Tabernacle the Christ;*** AuthorHouse.

[43] ***The Magnified WORD.*** N. p. Print. {**From the Original Texts to the English Bible; A concise Outline of Scriptural Reasoning for Believing the King James Bible**; Compiled by Timothy S. Morton}

[44] Elder G. E. Jones. (Kindle Locations 422-433). AuthorHouse. Kindle Edition.

[45] , John Morris. *The Young Earth* . N. p. Print.

[46] JESUS CHRIST, *The BOOK*,.

[47] Rimmer, Harry. ***THE MAGNIFICENCE OF JESUS: The Coming King.*** *Chapter III.* N. p. Print.

[48] THE DUALISM OF ETERNAL LIFE, Stephen Speers Craig; Rochester, N.Y., year={1916}}

[49] Ben M. Bogard, *Ben M. Bogard Sermons & Lessons*,.

[50] *Ben M. Bogard, Baptist World, 5-69*

[51] Craig, Stephen Speers. *THE DUALISM OF ETERNAL LIFE*. Stephen Speers Craig; Rochester, N.Y., 1916. Print.

[52] My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (1 John 2:1 KJV)
[53] **noun**: a person who believes that Christians are released by grace from the obligation of observing the moral law.
[54] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: (Romans 6:3-5 KJV)
[55] Craig, Stephen Speers. *THE DUALISM OF ETERNAL LIFE*. Stephen Speers Craig; Rochester, N.Y., 1916. Print.
[56] e.g., his booklet, ***The Rich Man and Lazarus***; answered by the present writer in his ***The Intermediate State.***
[57] Dr. Jackson, O.M., Regius Professor of Greek at Cambridge, and Dr. Edwin A. Abbott, a world-wide authority on N.T. Greek, to whom I submitted a few years ago Dr. Bullinger's suggestion as to Phil. 1:23, both ruled it out as inadmissible.
[58] Irvine, WM. C. *Heresies Exposed*. N. p. Print.
[59] Stevenson, Fred G. ***A Study in First Corinthians***. Additional note from Dr. Morris' ***Defenders Bible***: "Saved By Faith, Hope, and Love in Action."
[60] KINGDOM ACCOUNTABILITY TRUTH: FIRST RESURRECTION ~ **1.** Generally used to refer to any teaching of grave accountability for Christians, such as literal chastisement at the judgment seat of Christ, conditional millennial entrance, and a thousand years in the outer darkness of the underworld. "Bible teachers as Robert Govett and David Panton belong to a rare group of Christians with extraordinary spiritual insight. However, we should keep in mind, when we read the writings of these men — which include the Vanguard Reprints — that they followed a so-called selective rapture and resurrection of Christians. It's fully true that there will be a selection of believers before[i.e., at] the judgment seat of Christ, but this selection doesn't {necessarily} occur already at the time of the rapture, simply because the judgment seat is the place to determine what is of the flesh and of the spirit, not the rapture." ~Introduction to the "Vanguard Reprints" by Roel Velema. {Why not both, i.e., Scriptural baptism must play a part in this process (1 Peter 3:17-22) unless to "strive lawfully" doesn't apply here. The Amplified Bible has 2Tim. 2:5 this way: "And if anyone enters competitive games, he is not crowned unless he competes lawfully (fairly, according to the rules laid down)." To "MAKE THE CUT" then has to be at the Rapture of true Christians, i.e., Scripturally baptized believers, who by that act have sworn fealty to the returning King! Whether or not they/we are allowed to stay may be a matter of "apparel" (cf, 2 Sam 12:20; 1 King 10:5; Ezra 3:10; Est 5:1; Job 22:14; Ps 45; Isa 4:1; Zeph 1:8; Matt 22:11-14; Gal 3:27; Rev 19:8 KJV) ~ esn}
2. The privilege of being raised to immortality before the millennium. The majority of Christians will not be raised to immortality until after the millennium (1 Peter 3:17-22; Revelation 20:5, 15). After appearing before the judgment seat of Christ (2 Corinthians 5:9-11), they will return to death (Matthew 5:30, 18:34, 35) and suffer millennial chastisement (according to their works) until ["time served" or] the Great White Throne. The Great White Throne (at the last day) is the second resurrection. At this time, all Christians will be raised to immortality (John 6:39); all unbelievers will be thrown into the Lake of Fire to suffer eternally. But a select number [the elect] of overcoming saints will experience immortality a thousand years earlier. These saints have part in the prize of the first resurrection (Philippians 3:11, 14, Revelation 20:6). [WordWeb.info]
[61] George Hawkins PEMBER. "THE JUDGMENT OF BELIEVERS"
[62] George Hawkins PEMBER. "THE COMING TRANSLATION OF WATCHFUL CHRISTIANS"
[63] George Hawkins PEMBER, "***An Introduction and a Tribute"*** *By JACK A. GREEN*.
[64] G. H. Pember. The Great Prophecies I (Kindle Locations 4771-4775). www.preservedwords.com. Kindle Edition.
[65] G. H. Pember. The Great Prophecies I (Kindle Locations 5218-5224). www.preservedwords.com. Kindle Edition.
[66] Graves, J. R. *GRAVES' LANDMARKS*. N. p. Print [Found at W. Tindle's THE MILLENNIAL KINGDOM; website & Editor]
[67] *Take the GOSPEL to the JEWS*. N. p. Print.
[68] *How Do We Know Anything Is True?*. N. p. Print.
[69] *How Do We Know Anything Is True?*. N. p. Print.
[70] Morris, John. *The Young Earth* . N. p. Print.
[71] Adjective: SEDULOUS 1. Marked by care and persistent effort; diligent, industrious, conscientious, painstaking, persevering, persistent, laborious, busy, constant, assiduous, tireless, untiring, unflagging, unremitting, resolved, determined. Antonyms: half-hearted [Chambers Thesaurus (5th Edition) © Chambers Harrap Publishers Ltd. 2015][WordWeb.info]
[72] THEOSOPHY: 1. (Gr *theosophos* wise in things of God, from *sophos* wise) divine wisdom 2. Immediate divine illumination or inspiration claimed to be possessed by specially gifted people, along with abnormal control over

natural forces 3. The system of doctrine expounded by the **Theosophical Society**, a religious body founded by Mme Blavatsky and others in 1875, whose doctrines include belief in karma and reincarnation.
[73] WM. C. Irvine, *Heresies Exposed*. N. p. Print.
[74] DuPont, Frank Lascelles. *The Origin and Perpetuity of the Church of JESUS CHRIST*. N. p. Print.
[75] Elder G. E. Jones. ***A Verse by Verse Commentary on Revelation*** ~ CHAPTER SEVENTEEN.
[76] Craig, Stephen Speers. *THE DUALISM OF ETERNAL LIFE*. Rochester, N.Y., 1916. Print.
[77] Bogard, Ben M. *The Baptist Way-Book; Declaration of Faith #X*.
[78] The **Army of the Lord** The founder of the Army of the Lord, Father Iosif Trifa, as well as consequent leaders, Ioan Marini and **Traian Dorz**, felt that "people needed to come to the gospel and that the Orthodox Church in Romania needed to return to her true mission: to serve God and to represent God in the midst of our nation." As many of the founding members of the "Army", like **Traian Dorz**, had a talent for poetry, within the ranks of the Army of the Lord flourished a specific kind of religious poetry, written in an easy, accessible style. ~Wikipedia accessed Sunday, 15 January 2017.
[79] Various. Aspects of Repentance (Kindle Locations 730-733). Chapel Library.
[80] The Baptist Manual. *The Christian's Stewardship*. N. p. Print.
[81] Ben M. Bogard, ***Baptist and Commoner***, 8-1-28
[82] **The Baptist Way-Book CHAPTER XIII ~ *Ben M. Bogard Sermons & Lessons.***
[83] Elder G. E. Jones. ***The Pattern the Tabernacle the Christ*** Chapter Sixteen. AuthorHouse.
[84] Henry Morris, *Evidence for Creation*,.
[85] D. M. Panton, *The Panton Papers*. the **Vanguard Reprints**: # **"72 Civil War"**
[86] D. M. Panton, *The Panton Papers*. the **Vanguard Reprints**: # **"16"**
[87] L. L. Clover, ***The Church.***
[88] Ben M. Bogard ***Sermons & Lessons.*** N. p. Print.
[89] Bogard, Ben M. "***Bible Mysteries"***, *Baptist and Commoner*, 11-4-33.
[90] *Ben M. Bogard Sermons & Lessons*. N. p. Print.
[91] Stephen Speers Craig, *THE DUALISM OF ETERNAL LIFE*, (Stephen Speers Craig; Rochester, N.Y., 1916).
[92] Cloud, David W. *FOR LOVE OF THE BIBLE: The Battle for the Authorized Version and the Received Text from 1800 to Present*. Way of Life Literature, 2008. Print.
[93] *Ben M. Bogard Sermons & Lessons*. CHAPTER V of ***The Baptist Way-Book***.
[94] Irvine, WM. C. *Heresies Exposed*. N. p. Print.
[95] Irvine, WM. C. *Heresies Exposed*.
[96] Graves, J. R. *GRAVES' LANDMARKS*. N. p. Print.
[97] Craig, Stephen Speers. *THE DUALISM OF ETERNAL LIFE*. Craig; Rochester, N.Y., 1916. Print.
[98] *IS MY BIBLE SCARRED BY DISCREPANCIES* by W. B. Riley. *Written Sermons of the Past*. N. p. Print.
[99] George Elliott Jones, *The Teachings of Elder G. E. Jones*,.
[100] Irvine, WM. C. *Heresies Exposed*. N. p. Print.
[101] *Ben M. Bogard Sermons & Lessons*. N. p. Print.
[102] Morris, Henry M. *Morris Bible Notes*. N. p. Print.

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[*] Dr. Fred Stevenson taught Hebrew and Greek at the Missionary Baptist College at Little Rock Arkansas.
[†] J. Newton Brown. *The Church Covenant*. N. p. Print.
[‡] Noun: Corinthian: 1. A man devoted to the pursuit of pleasure 2. A resident of Corinth. Synonyms: man-about-town, playboy.[WordWeb.info]
[§] 1Cor. 2:4 "**man's wisdom**" is changed to "wisdom." Paul did not reject wisdom in his teaching, he rejected MAN'S wisdom. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.
[**] 1Cor. 3:4 "**are ye not carnal?**" is changed to "are ye not men?" It should be obvious that they were men, but the Bible truth to be taught was that in their divisions they were being controlled by fleshly (carnal) desires and not spiritual desires. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.
[††] 1Cor. 5:7 "**for us**" is omitted. This affects the vital doctrine of the substitutionary atonement of Christ. If Christ did not die for our sins then we are still under the wrath of God and without hope. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.
[‡‡] 1Cor. 5:12 The little word "**also**" is dropped. That word indicated that Paul did judge those who were within the church. Those who were outside the church were for God to judge. The responsibility for believers to carry out discipline within the church is a Bible doctrine. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.
[§§] 1Cor. 6:4 "**set them to judge who are least esteemed in the church**" is changed to "do you appoint them as judges who are of no account in the church?" The Word of God teaches that it is better to suffer wrong than to go to court against another Christian before a lost world. It is better to leave the judgment of the matter to the least

Christian than to the greatest worldly judge. The change here completely turns around the way of God and seems to rebuke the church for leaving the matter in the hands of the least Christians. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[***] 1Cor. 6:20 "and in your spirit which are God's" is omitted. The body gives us world consciousness and the spirit gives us God consciousness. We are to glorify God in our body by holy living and in our spirit by walking in fellowship with God. Verses 16 and 17 talk about both. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[†††] 1Cor. 10:9 "**Christ**" is changed to "Lord." In the Old Testament they tempted Christ and that rock that followed them was Christ (see verse 4). The word Lord can be used of the Father and the Son. Changing to that word here eliminates the pre-existence of Christ. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[‡‡‡] 1Cor. 11:24 "**take eat**" is omitted along with "is broken." The symbolic bread was broken and given to the disciples with instruction to eat it. It typified his flesh which "is being broken for you" (literal Greek). Though not a bone of him was broken it is true that his flesh was broken in many places before he died on our behalf. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[§§§] 1Cor. 11:29 "**unworthily**" is dropped. The word gives the picture of a believer treating the Lord's Supper as a common meal, not reverencing the symbolic meaning and spiritual impact it is intended to make upon his soul and spirit. To remove this word is a very great doctrinal error. When you consider that sickness and death was the result of such unworthy participation, it is no light matter. "**not discerning the Lord's body**" is changed to "if he does not judge the body rightly" (NASV). When we partake of the Lord's Supper we are to see through the elements to the Lord's body. As you think of the cost of your redemption there ought to be more holy living. The change brings absolute confusion concerning what body is meant, the Lord's or the believers. It is hallowed ground and the corrupters of God's Word have dared to tread upon it. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[****] 1Cor. 15:47 "**the Lord**" is left out. God is contrasting Adam and Christ. To say that the second man is from heaven is not enough. There have been men from heaven who were angels. Here the man from heaven is the Lord. This is an attempt to do away with the Deity of Christ.

[††††]1Cor. 15:49 "**we shall also bear the image of the heavenly**" is changed to "we should bear the image of the heavenly." The first is a fact based upon the certainty of our eternal salvation in Christ. The second is an exhortation based upon the uncertainty of a salvation by works. The first is sound doctrine, the second is unsound doctrine. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[‡‡‡‡] 1Cor. 16:22 "**Jesus Christ**" is omitted. In a phrase with such import as to be accursed it is unthinkable that the test should center around the general term "Lord." The curse of God is upon those who do not love the Lord Jesus Christ. When his person and work is refused there is nothing to look for but wrath. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[§§§§] 2Cor. 4:4 "**unto them**" is omitted. The devil does not have power to keep the light of the gospel of Christ from shining, but he does have power to blind men lest it shine "unto them." ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[*****] 2Cor. 5:17 "**all things**" is left out. The believer is brought into vital union with Christ so that it is declared that he is in Christ. In the sight of God "old things" of the sinful nature are passed away. It only remains for those old things to be unwound, like Lazarus' graveclothes, in his daily life. In the sight of God "all things" are become new though they make their appearance in the life of the believer as he grows in grace and knowledge. To deny that "all things" are become new is to deny the finished work of Christ whereby we are made accepted in the beloved. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[†††††] 2Cor. 12:11 "**in glorying**" is dropped. The Corinthians had compelled Paul to talk about his experiences with the Lord. He did not want to brag about his spirituality. He felt that he had become foolish in boasting or glorying. The change would have Paul saying, "I have made a fool of myself." That is not what we are to understand. ~BIBLE DOCTRINES AFFECTED BY MODERN VERSIONS by Freeman.

[‡‡‡‡‡] The Kingdom of our dear LORD has a "trinity of fulfillment" in three stages, phases, parts or dominions; typified, initially by Moses giving the Law and setting up the Tabernacle, Joshua leading the Chosen into the Promised Land and Solomon building the Temple. Also in the three anointings of King David, the three agriculture-related pilgrimage festivals of Israel, and culminating in the three resurrections. This is realized in the offices of our founding Prophet, presiding High Priest and soon to return conquering King of kings: the LORD JESUS CHRIST. The Holy Ghost officiating as the Angel of His presence, Comforter, Guide and Witness; Authorizing each successive, occupying church since Christ in perpetuity comprizing this present kingdom stage. Antichrist has stages also ending in the lake of fire (1John 2:18-22; 4:3; 2John 1:7; Rev. 19:20; 20:10-15). The Jewish root is to be our "First Love" and preaching the "Gospel of the Kingdom" our "first works" "hasting unto the" next and final stage: the millennial reign of their Messiah and our Lord Christ! "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; . . . that God may be all in all." (1Cor. 15:23-28).